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The Perkins School of Theology JOURNAL is edited for the alumni of the school and for the Methodist ministers of the South Central Jurisdiction. The Publications Committee of the School of Theology is in charge of the project. The JOURNAL is published three times a year by the Perkins School of Theology, and is printed at Southern Methodist University.

About This Issue

Many inquiries have come in wondering where the third copy of the *Journal* last year might have gone astray. The answer to this query may be a bit difficult to track down, but, in any case, responsibility lies neither with printer nor the postal system. We were simply unable to carry through on the plans for the special "bibliographical" number and so decided not to print an item of which we would be less than proud. We have not abandoned the project, however, and we do hope to carry it off this year.

This number is like unto a specially recommended smorgasbord. Its delights are varied and each to be savored in its own right. One of the fascinating developments in New Testament studies has been a revived interest in the synoptic gospels and the so-called question of the historical Jesus. William R. Farmer, Associate Professor of New Testament, brings us up to the moment on what is going on among the scholars in this field and some of the intriguing problems which these studies raise. Mr. Farmer is in his second year on the Perkins faculty, coming in 1959 from Drew University. This past summer he spent in special study in the library of Göttingen University, Germany, after travels in the Middle East (Turkey, Syria, Jordan, Israel) and the honor of a grant of Master of Arts by Cambridge University, England.

Frederick S. Carney, Assistant Professor of Christian Ethics, is new to Perkins. He began his teaching during the latter part of the summer term, moving to Dallas with his family (it now numbers four boys and Kim, his wife) from the environs of the University of Chicago from which he was awarded the Ph.D. degree and where he was also Methodist Chaplain for five years. We hope the *Journal* gets into your mailbox before election time, for Mr. Carney's article is especially pertinent in its context. The issues he raises, however, are going to be with us for a long, long time.

In Decherd H. Turner, Jr., Associate Professor of Bibliography, Perkins has been fortunate to possess one of the most imaginative librarians at work today. He is guiding the book and periodical collections of Bridwell to eminence in the theological field. But he is much more than a professional bibliographer; he has an infectuous interest in books, especially the work of the contemporary American novelists. When he writes about what happened in the '50s, it is with both warmth and knowledge.

We do not want to rid ourselves of Fred D. Gealy, now listed in the *Bulletin* as Professor of New Testament and Church Music Emeritus. He this fall begins teaching in the new Ohio Methodist seminary. Predictably, he teaches New Testament and directs the seminary singers, and will have much to do with helping to shape the seminary into a worshipping community. His article on worship is a clue to the direction in which his influence is exerted.

The book review section begins its second year under the direction of Schubert M. Ogden, Assistant Professor of Theology. Each review is signed by the individual member of the faculty who provides his careful estimate of the book considered.

—R. O.

Mr. Hodgell, whose blockprints from his passion series are reproduced below and on page 10, is a free lance artist living near Madison, Wis. His biblical blockprints are in the permanent collections of several museums, private collections, and should be on the walls of many more churches.

THE SUPPER

R. O. HODGEL

W. R. Farmer

On the New Interest in Jesus

It is now obvious that the central christological problem of our time is Jesus himself. What place does Jesus have in christology? What authority or significance should he have in our preaching? These are the deeper questions implicit in the developing debate concerning the historical Jesus.

We live at a time in the history of the church when informed and discerning men are acutely aware of the fragmentary nature and problematic character of our knowledge concerning Jesus. Nonetheless, it is acknowledged by all concerned, that as Christians we are committed not only to God, but in some significant sense to Jesus. And this commitment does not entail a blind faith, but one we gladly submit to the searching examination of human reason in confidence that reason, rightly used, will discover nothing amiss in our faith that is essential to faith when faith is authentically constituted and correctly understood. But how can we, on the one hand, acknowledge our abysmal ignorance concerning Jesus to whom we are committed in faith, and, on the other hand, affirm with complete confidence the invulnerability of our faith from all reasoned attacks honestly executed?

One solution to this problem is to assert that knowledge concerning Jesus is unessential to Christian faith. One could assert, for example, that if we knew nothing about Jesus, not even the answer to the question as to whether it is historically probable that he ever existed as a historical man, Christian faith would remain essentially unchanged, since all that is necessary for authentic Christian faith is "the picture of Jesus as the Christ in the New Testament" (so Tillich).

For nearly two decades this particular solution to our problem has intrigued or exercised some of the best minds on the American theological scene. Though, be it said to the credit of the strong sense of realism in American theology, this solution has found no ready acceptance.

Meanwhile, on the Continent, centering in Germany, very interesting developments have been taking place. It is not the purpose of this article to describe these developments. They have been set forth in some detail in the recent book by James M. Robinson, *A New Quest of the Historical Jesus* (1959) [German translation *Kerygma und historischer Jesus* (1960)]. For our purpose it is sufficient to point out that the trend in Germany is to center more and more attention in Jesus, both in his preaching and what the Germans refer to as his *Verhalten*, i.e., his attitude, bearing, behaviour, conduct, etc. The most recent and most impressive publication is the volume of essays by Ernst Fuchs, *Zur Frage Nach dem historischen Jesus* (1960).

Those taking the lead in this relatively new trend in German theology are all thoroughly trained in the disciplines of the historical-critical school of New Testament research. This might be thought sufficient cause to welcome this new development as a distinct scientific advance. But such is not the case. On the contrary, this development has been greeted with varying degrees of skepticism from almost every quarter. Bultmann, whose most creative students are deeply committed to this new theological trend, has himself been very circumspect in his qualified endorsement, and has even raised a finger of warning. Barth is negative; Tillich seems unimpressed; and Gogarten is cautious. But the

trend, as trends have a way of doing, goes on unabated. We even hear of doctoral dissertations under way on "The Christology of Bultmann," and "The Christology of Gogarten," in which the place of Jesus in the theology of these men is to come under scrutiny. Comparable doctoral research stimulated by the christology of Tillich has already been underway for some time in this country.

Thus we may say that there is stirring and unrest both here and abroad among theologians and New Testament critics with reference to the question as to the proper place for Jesus in any systematic presentation of the Christian faith. In other words, there is at present a stimulating lack of consensus among theologians concerning the place of Jesus in christology, and this is spelled out for us in practical terms in the contemporary confusion over the relationship of Jesus to Christian preaching.

No doubt, in part, this confusion and lack of consensus can be traced to honest and important differences of theological opinion and conviction. But it is also quite certain that some of the lack of agreement, as well as the general unrest to which we have referred, arises out of basic uncertainty as to just what the situation now is with regard to what we can say to ourselves and the world about Jesus. For example, can we insist that Jesus is not simply a mythological figure, like Hercules the heroic son of Zeus? Can we, on reasonable grounds, i.e., appealing to evidence men of reason will accept, assert that Jesus existed as an historical person? And if so what more can we say about Jesus? What is the general extent of our knowledge? What are the inner and outer limits of what we can know about Jesus? In the face of the current uncertainty at this point, it may be of some service to review in a summary fashion what the present situation actually is in this regard.

But before we attempt to do this, it will be necessary to engage in a certain clarification of terminology. We will find it is useful to distinguish clearly between certain different ways of thinking and speaking about Jesus. It is far better to bring these different ways of conceiving of Jesus out into the open where they can be labeled for identification than to allow them to lead shadowy existences in the background of our thinking where they can only cause trouble.

There are at least five different ways of thinking and speaking about Jesus which are either explicitly or implicitly alive in the contemporary discussions. There is *Jesus of Nazareth*; *Jesus as Lord of the church*; the *Jesus of orthodoxy*; the *historical Jesus*; and the *christological Jesus*. *Jesus of Nazareth* refers to the earthly Jesus who led an historical existence in the same sense as does every man. *Jesus as Lord of the church* refers to Jesus as he is known in the church through faith as mediator between God and the world. *Jesus of orthodoxy* refers to the picture of Jesus as it emerged in the church after sixteen centuries of christological speculation. This picture was essentially a harmonization of the many different pictures of Jesus which we find in the Bible. It was strongly influenced by the metaphysical dualism of Hellenistic philosophy and the later creedal formulations of the early church. The *historical Jesus* refers to a picture of Jesus of Nazareth which is based upon what can be known about him through historical research. The *christological Jesus* refers to the picture of Jesus as Lord of the church as it emerges from the scientific research of the systematic theologian.

With these categories in mind we may say that it was the judgment of the nineteenth century that the *Jesus of orthodoxy* was not essential to Christian faith. And we may say that the so-called liberal theologians of the nineteenth century tended to substitute the *historical Jesus* for the *Jesus of orthodoxy* as the foundation for Christian faith. Some liberal theologians went

so far as not only to deny the validity of the *Jesus of orthodoxy* for Christian faith, but also to dismiss or neglect as unessential *Jesus as Lord of the church*. These theologians tended to identify in a too naive way the *historical Jesus* and *Jesus of Nazareth*. But at their best, when they spoke of the *historical Jesus*, they had in mind *Jesus of Nazareth*. This Jesus they regarded as essential for Christian faith. The so-called kerygmatic theologians of the present and recent past represent the swing of the pendulum in the opposite direction. For them it is *Jesus as Lord of the church*—the risen Christ in all his post-resurrection glory who is essential for Christian faith—not the *historical Jesus*. By *historical Jesus* these kerygmatic theologians certainly meant the Jesus of the historian, i.e., the picture of Jesus as it emerged from an historical study of the gospels, and in some cases they seem also to have wanted to make Christian faith independent of *Jesus of Nazareth*. The famous dictum of Tillich (to which we have already referred) that Jesus is not essential for Christian faith since all that is needed is the "picture of Christ in the New Testament" represents this position in its most radical form.

The stirring and unrest among theologians, to which we have referred, presages the drawing of a post-kerygmatic period, characterized not by a repudiation of the so called *kerygma*, nor of the centrality of *Jesus as Lord of the church* who is proclaimed in the *kerygma*, but characterized by a reawakened interest in *Jesus of Nazareth* who is presupposed by the *kerygma*.

It is within this particular theological context that this paper is written. Therefore, as the reader will now understand, when we refer to Jesus in this discussion we are thinking of *Jesus of Nazareth*. And when we say, as we did at the beginning of this paper, that the central christological problem in our day is Jesus himself, we have special reference to the problem of the place of *Jesus of Nazareth* in christology, and more particularly the question of how "theologically" we are to regard the knowledge which we have concerning *Jesus of Nazareth*. One concrete manifestation of this problem is that facing the systematic theologian. How is he to make use of knowledge concerning *Jesus of Nazareth* in developing his christology? Another problem, not unrelated, is that facing the preacher. How does this knowledge about Jesus affect Christian preaching?

We turn now to the task of outlining in summary fashion what the present situation is with regard to what can be known about Jesus.

First, what is the kind of knowledge which is denied to us? What are some of the typical questions about Jesus which we are not in a position to answer in a way which would satisfy a twentieth century man? (1) We are not in a position to know anything (with only very few possible exceptions) about his *physical characteristics*. (2) The situation is hardly different with respect to what today would be called his "*personality*." (3) Most of his *earthly existence* is shrouded in mystery, i.e., apart from his brief public ministry, there is relatively little that we can know with any reasonable degree of certainty about Jesus. That he was born in Bethlehem, to take a simple example, is subject to reasonable doubt, since this tradition may be accounted for by the possible influence of Micah 5:2 upon the development of the tradition preserved in the birth narratives. It would make no difference whether one or all New Testament critics happened to think that it is probable that Jesus *was* born in Bethlehem. For the fact remains that in an open court of inquiry even those who think that Jesus was born in Bethlehem would also acknowledge that the evidence falls far short of removing the grounds for reasonable doubt of this. (4) It is not completely different with reference to his *public ministry*. The information in our possession is not sufficient to enable us to recon-

struct a chronology (except in broadest outline) even of this period of his life. We do not know the length of this ministry, nor its extent. There are, for example, tantalizing hints of a rather intensive ministry in Judea. But our knowledge at this point remains both limited and largely conjectural. (5) In the gospel tradition a very high proportion of the *words and actions* attributed to Jesus are non-historical. No one knows with certainty what percentage of the gospel tradition falls into this category, but it is much higher than is generally recognized.

Suffice it to say at this point that it would be possible to document at great length from the work of thoroughly reliable New Testament critics the radical character of our ignorance concerning Jesus. And where we are not completely ignorant, we often are, what may be even worse, badly misinformed by the gospels themselves. All this has been clear in principle since the work of Strauss, i.e., for well over a hundred years. Indeed, the history of theology from Strauss to Bultmann could be viewed from the perspective of the church's adjustment (or failure to adjust) to the realities laid bare by Strauss. These realities of gospel criticism provide the basis for one of the dominant moods of contemporary theology—radical skepticism with regard to what can be known about Jesus. This skepticism is honest and taken as a whole has had a healthy effect wherever in the church it has been joined to an adequate theology. Yet this poses precisely the problem we face, namely whether an adequate theology is perfectly consonant with this skepticism radically posited, i.e., to the point where it is affirmed that it doesn't make any decisive difference to Christian faith whether we know anything about Jesus or not.

This problem must be solved, if it can be solved, on systematic grounds, and not by any appeal to new theological trends, nor to recent developments in the field of New Testament research. But as a part of the total picture, we need now to set forth very briefly and in outline form what *can* be known about Jesus.

(1) Jesus existed. That is to say it would be possible to demonstrate to any representative jury of trained historians, using evidence and arguments in accordance with accepted canons of historical research, that there is no ground for reasonable doubt that Jesus existed. The same holds true for all the following statements: (2) Jesus was a Jew, (3) who had a public ministry in Palestine, (4) while Pontius Pilate was Procurator in Judea and Herod Antipas was Tetrarch in Galilee. (5) He was baptized by John the Baptist, (6) preached in Galilee, (7) was opposed by the religious authorities, and (8) was executed outside Jerusalem by crucifixion as an enemy of the state.

Every one of these statements entails further factual information about Jesus, both direct and indirect, and taken as a whole, this body of information constitutes an almost incredibly massive amount of admissable evidence concerning Jesus. Or at least, so it seems to one nurtured on a diet of "radical skepticism" who has only in recent years been emancipated from the methodological dogma that it is impossible in working with the gospel traditions to ever get back behind the formulations of the early church. The real scientific breakthrough at this point is most massively and impressively represented by Jeremias' book *The Parables of Jesus*, already in its fourth edition in German.

Our actual situation, therefore, is not accurately to be described, as we have done, as one of abysmal ignorance concerning Jesus. What has happened is simply this—with the development of the historical-critical approach to the New Testament we have arrived at a situation where what we can know about Jesus does not coincide with what Christians had long been led to believe could be known about him. It is

difficult to exaggerate the shock to the nervous system of the church given by this turn of events. The upsetting effect upon the simple believer nurtured in the atmosphere of Protestant orthodoxy (Fundamentalism) resulting from the realization that he can no longer turn to his New Testament and find direct and immediate contact with Jesus is deep and profound, and most of us never fully recover from the revolutionary theological adjustments called for by this realization.

A great portion of the creative energies of our most influential thinkers in the church during the past sixty-five years has been devoted to the problem created for theology by this development in gospel criticism. One of the pioneers of the dialectical theology in Germany after World War I has acknowledged that he attempted methodologically to meet this problem by taking over the results of Bultmann's form-critical work on the gospels, because he thought that this provided the most defensible basis for what could be known about Jesus. In this way the scientific work of Bultmann was first baptized for theological purposes. Meanwhile, Bultmann himself increasingly developed his own theological interests, until in the period following World War II he emerged as a distinct and leading figure on the theological scene. In the new interest in Jesus shown by Bultmann's students and successors Bornkamm, Kasemann and Fuchs, we are witnessing the completion of a circle of scientific and theological concern initiated by Bultmann's early work on the synoptic gospels. But the circle which has been completed is in the form of a spiral, so that we are not today, with, for example, Bornkamm's book *Jesu von Nazareth,* at the same place where we were thirty years earlier with Bultmann's book on Jesus. We are on a distinctively different plane of theological and scientific achievement and development. This is true for three reasons.

First, we have witnessed since the early work of Bultmann, the triumph of the kerygmatic theology of the dialectical theologians over nineteenth century liberalism. Second, we have made significant scientific progress in synoptic gospel research. Third, New Testament criticism as a discipline has passed through the stage of radical skepticism and emerged with a chastened realization both of the possibility and the necessity of setting forth for the use of the church what can be known about Jesus. All three of these factors are presupposed by the work of Bornkamm as well as all others engaged in the so called "new quest" for the historical Jesus.

The movement from an attitude of radical skepticism to that of a chastened realization of the *possibility* of real knowledge concerning Jesus of Nazareth is due to the progress in synoptic gospel research. It is more difficult to account for the growing conviction that such knowledge is theologically *necessary.* But one thing is certain. The dialectical theologians themselves made an indispensable contribution to this development. For they made it possible for thinking men to see that Christian faith is not essentially dependent upon the kind of knowledge concerning Jesus, which the historical-critical approach to the gospels demonstrated to be ill-founded. In this way they have made it possible for a generation of New Testament critics to face their tasks unencumbered by the haunting fear that their historical-critical approach to the gospels might be destructive of Christian faith. It is this "unencumbered" generation of New Testament critics that is returning to the gospels with a renewed interest in Jesus.

In conclusion we may simply observe that there is both danger and opportunity in the present situation—opportunity for the church to experience anew an authentic rediscovery of the significance of *Jesus of Nazareth,* both for theology and for Christian preaching—danger that we may be lulled into a false sense of security by a

refurbished historicism and thus lapse back into some new legalism in which the Word of God is inauthentically identified with the voice of Jesus.

GOLGOTHA R. O. HODGEL

"What really knocks me out is a book that, when you're all done reading it, you wish the author that wrote it was a terrific friend of yours and you could call him up on the phone whenever you felt like it."

Decherd H. Turner, Jr.

In the Name of Holden: 1950-1959

While Holden Caulfield's syntax is sloppy, his sentiments are as close to the hearts of readers as he himself has been to the decade. As the years 1950-1959 shed their days teetering on the edge of a crazy cliff, the tender center which kept the tension balanced was an icon of a pimply-faced, gangling sixteen year old boy. He became both symbol and text for our times.

Given to us via J. D. Salinger's *Catcher In The Rye,* Holden Caulfield was welcomed into the world early enough (1951) to become a primal image in the literary equation.

What a fortunate decade to have such a symbol! If Holden was adolescent father to those souped-up verbal thrusts which have been termed Beatnik, he also provided the corrective antidote. Holden was a reader . . . and a critic. And many have been the refinements made in his paths as the years have passed.

The refinements, or perhaps we should say developments, are the concern of this article. Tempting as it is to do an exegesis of the gospel according to Salinger, we are forced by our old enemies of time and space into assuming a common knowledge of the text, and thus turning to its application (a situation not uncommon in the Christian tradition).

It has been a decade of the fight against the phony. Even before the Crusade became a flea-infested circus, a new corps of

authors gave notice of their intention to drive the purveyors of "peace of soul" and "positive thinking" out of the temple. In this particular exploit some reached the outer porch steps; but the "positive-confident-peace" party still holds the inner and fiscal altars. However, this younger corps did succeed in raising some divine discord on the outer fringes of the body literate.

Norman Mailer, James Jones, William Styron, John Howard Griffin, Paul Goodman, Herbert Gold, and others have carried a heavy burden. Their goal? The construction of a new image of man. To begin this construction, they had to spend much of the decade in clearing away older verbal debris left by the generation of writers whose gods had failed.

The preliminary labors were excavatory. They moved into the depths and secrets of living with clinical thoroughness, trying to find the man behind the veneer. By default, this became the province of the novelist of the Fifties. Institutions were too scared or too satisfied to care enough to do their very best, and the church turned its face in the other direction—defining in greater detail what God is, what God says, what God wants.

The decade asked a big question. It wasn't new. "What is man?" The church answered with more truths about the nature of God, and business answered in terms of deductable dodges.

And so a point of engagement was drawn —the point created by the declension of the God-man relationship put in its bluntest terms: we have enough knowledge of what God is; what our time needs to know is what man is!

And so the novelists of the Fifties dug in. The least they could do was to try to unhoist the phony. It is remarkable to note that some of the best efforts in this direction, even from the hands of the best writers, received the least attention—for instance, James Jones' *Some Came Running* and Norman Mailer's *Deer Park*. Faulkner made a good start in his Snopes series, and contributed a terminology to the whole task. But as the decade ended, and as he closed his series, it became obvious that he had come to believe his own Nobel prize speech as well as having indulged in a vice which previously he had kept secret— positive thinking.

If the novelists of the Fifties spent so much time in the bedroom that we often longed for them to get out of bed and get on with the story, such a locus of operations was chosen because this was the one place left where the true man might be found . . . or that symbolically a new man might find procreation here.

If the searches in this area proved unproductive to the central cause, there accrued an amazing, and revolutionary, cleansing of the literary scene. What remains to be said? Banned books and cheap trash from all sources had their days in our decade, and it became increasingly apparent that relative freedom of expression is smut's greatest enemy. The Fifties did this one thing above any other decade—it gave its letters a psychic purity by removing the barriers. The results show that writing of man as just a biological expression cannot stand. He must be treated as a psychological complexity. The Sixties, and Seventies, and Eighties will be better for having settled this issue in the Fifties.

If the young writers of the Fifties did not bring forth a new image, noble or vile, they succeeded in wiping some of the steam off the mirror. The task was too big and too important and too shifting in emphasis to get completely in focus for a cliff-hanging folk. It follows that if the major emphasis was on cleansing the mirror, the profounder facets of possibilities were not treated. We are forced to the conclusion that although the novelists of the Fifties did yeoman service in putting burrs under the seat of the phony, they did not unhorse him. Aside from that, they failed in the

larger task. A writer is not only a recorder of fact; he is a dealer in possibilities. The smog of an age made it impossible to finish one task, let alone address the other.

Kerouac, Ginsberg, and Ferlinghetti were the sons of thunder in the work. Their witness was important, but the quieter and deeper labors of their non-beat colleagues had de-clawed Beatnik literature before the decade closed.

The decade was not totally bereft of writers who were verbal virtuosos. Lawrence Durrell and that old master still with us, Edmund Wilson, reacquainted the reader with the beauties and joys of the English language.

Holden Caulfield liked Thomas Hardy better than Somerset Maugham. We'll neither contest nor agree here. The point is that he had read enough to make a judgment. He had the books available.

In a real sense, this is the pragmatic heart of Holden's symbolism for the Fifties. At the close of the decade, the average person had access to more books from all ages at cheaper prices than at any other time in history. After some preliminary fumbling, the paperback revolution found its pace, confronting the reader and the writer with an historic complex of production and judgment. Each new novel had to compete, usually in a $3.95 to $7.50 format, with all the previously unread standards of English 201 through 299, at 25c and $1.25. The results of such a largesse of quality are not clear. It should lead to the birth of a larger body of criticism, although paradoxically enough, the Fifties were anemic in this field. Yet it was just such a range of widely available writing that makes possible the widespread acceptance of a major critical work that, although published in 1960, had its roots in work done in the Fifties. This is Leslie Fiedler's *Love And Death In The American Novel.*

One immediate result was the paralyzing of firm judgment. When James Gould Cozzens' *By Love Possessed* appeared, it was ecstatically received. Six months later, the stream of opinion had reversed. Pasternak's *Dr. Zhivago* lasted a bit longer, but after the political vapors had risen, it was seen in a different light—a loose mosaic that barely passes muster. But these were the expected stumblings of a people who had to adjust their sights upward from a book economy of scarcity to one of lush plentitude.

As outer symbol of inner confusion, the Fifties played experimentally with the formats of reading. Books turned to paper covers, magazines turned to hard covers, and newspapers generally abdicated any real concern with the news. Surrounded by rivers of print, many in reaction turned to oral tradition. Any jerk could get a hearing as a public lecturer, while fifteen minutes in any decently equipped library would have lent critical light on the issue at hand.

The Fifties was the decade of the paid biography. The fee was usually handsome, and to an established writer. Not only well-heeled individuals who were interested in reading their own epitaphs, but The Company failed not to halo its father-image at the hands of high-priced editorial hacks who had expensive wives and even more expensive children. The age of the phony thus spread its blight into a literary genre, and the mutation produced obese books, plush examples of conspicuous waste, and an increase in tax paying writers. What has been good for The Company has been tragic to biography.

A particular sub-genre of biography flourished via the pens of what Hawthorne called the "horde of scribbling women." Indeed, it was the decade of the literate widow. The male died off, and the female remained wondering just how many years she shaved off his life. What to do? Write the old boy's biography, of course. The creative memory of the lady at work on her dead spouse harms no one—least of all the dear departed. The list of widow-

books was large. Chances are that the numbers will increase.

In poetry, the decade was treated to a celebrated donnybrook. John Ciardi and Mrs. Anne Morrow Lindbergh, and their respective followers, provided one of the few radical conversations between fluff and accomplishment. To lend a joyful noise to the proceedings, the Beatniks howled in blank verse to a jazz beat in the background. Some sought refuge in the centennial celebration of the birth of A. E. Housman. Poetry—good, bad, and indifferent—was very much alive in the Fifties, and the chances are that we will not see such vitality again for a long time.

The most striking literary advance during the decade was made in the fields of the essay and the short story.

The Fifties peeled off the genteel girdle which formalists of the last century had put on the essay, and made it a most formidable weapon for tilting at windmills and phonys. The political essay, the interpretation of events and personalities behind them, even the more important critiques of the arts, came via the essay. Some magazines (*Playboy, Reporter,* and others) became prime media for publication of the provocative essay. And the growth of quality paperback publication brought forth a remarkable series of essays. Many firms in preparation for bringing out a paperback of a work which had legitimate claim on the attention of the historic past and the contemporary moment engaged a scholar to contribute an Introduction which analyzed, assessed, and probed the writer and his work being re-published. These Introductions to quality paperbacks form one of the most striking manifestations of the vitality of the essay in the decade of the Fifties.

The short story began the decade on starvation rations. Magazines had cut their fiction content to microscopic proportions. As the decade ended, a sizable number of new publications devoted primarily to the short story had made their appearance. *Contact, The Dial, New World Writing,* and a fistfull of other little magazines, had come to give the novice and the master a chance to display their wares in the most demanding of fiction's showcases.

In the field of religious books, the big book of the decade was *The Revised Standard Version Of The Bible.* HC and the RSV! The two books of our time. In the words of Holden, a lot of us wished we could call old Isaiah up on the phone and get a little matter of young girls and virgins ironed out . . . or at least get a statement for the press.

The biggest bargains of the decade came in the field of art books. The day when every man might possess a private gallery more extensive than any single institution arrived in the Fifties. Development of high fidelity facsimile reproduction coupled with new and widespread sensitivity to art made possible the publication of many lines of art books that were lavish in everything but price.

Other fields? Other classes? Name them, and the case was increased production . . . and increased prices.

The phony Fifties? The futile, fertile, fecunt, frantic, ...ing Fifties? Whatever the descriptive adjective, we know the possessive. The Fifties belonged to Holden. And, all in all, old Holden was a pretty nice guy.

At least, he read.

Fred D. Gealy

What Do We Do When We Worship?

1. We put ourselves in the presence of the "holy." The "holy" is that which stands over against us, in that it is both fearful and fascinating; it both repels and attracts. If there is not that in the object of worship which impels us to turn away from or to hide from it, or even to drive it away, it is not really an object of worship; it is not God. If there is not that in the object of worship which impels us to turn towards it, or to expose ourselves unreservedly to it, or to pursue it at whatever cost, it is not an object of worship; it is not God.

The "holy" is something to which we say, "Come here" and "Go away." It is that before which or whom we say, "Depart from me, O Lord, for I am a sinful man." We "fall down" and worship. What this means is that in the worship-event we, standing over against God, knowing him to be God, become instantaneously aware of our creatureliness and our sinfulness. Our first outcry, therefore, can only be "God, be merciful." That is, there is always some element of terror in an authentic worship experience, always some "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips."

God manifests himself *first* to men by making them aware of the distance between

them and him, by making them aware that they are men and not God. And this means, according to biblical anthropology, that man as such knows that he is disobedient and rebellious. He stands between himself and himself, between himself and the world, between himself and his brother, and between himself and God. God's initial act of grace, therefore, is to show to man his sinfulness in such a way that man, seeing himself thus, in abhorrence strips off his masks, and exposes himself as he is wholly to God, imploring forgiveness. So abased is man in the presence of the holy that he cannot give adequate expression to the distance between himself and God simply by confessing his own sin. He knows that he is a sinner in a sin-solidarity. He may even see the whole creation as "subjected to futility," and in his groaning cry out, "Who will deliver me from this body of death " (Rom. 7:24).

At some point in every Christian worship service there must be for everyone some such encounter with the holy. It may be in prayer or scripture or sermon, in hymn or anthem; it may be in the inner sanctum of the heart as the worshipper, in God's house in the midst of the congregation of God's people, excludes the very business of worship in order that he may worship in spirit and in truth.

Unless this happens, you haven't really been to church, even if you have been to church.

2. In Christian worship, the holy before which we bow is the God of Abraham, Isaac and Jacob, the God and Father of our Lord Jesus Christ. He is the God of the complete Bible, not the polished, conceptually up-to-date God of the philosophers nor the smooth, well-sandpapered God of the peace-of-mind people. If—Blessed be his holy name forever—he is kind and gentle, yet he is also rough and gruff. If he will not break the bruised reed nor quench the smoking flax (Isa. 42:3), yet "he leads priests away stripped, and overthrows the mighty. . . He pours contempt on princes. . . He makes nations great, and he destroys them" (Job 12:19, 21, 23). If like as a father he pities his children; if, knowing our frame he remembers that we are dust (Ps. 103:13-14); and if he will say, "My compassion grows warm and tender. I will not execute my fierce anger . . . for I am God and not man (Hos. 11:8-9), "I will love them freely" (Hos. 14:4)—yet he will also say, "I will be to them like a lion, like a leopard I will lurk beside the way. I will fall upon them like a bear robbed of her cubs, I will tear open their breast, and there I will devour them like a lion, as a wild beast would rend them. I will destroy you, O Israel" (Hos. 13:7-9) . . . "You only have I known of all the families of the earth; therefore I will punish you" (Amos 3:2) . . . "Does evil befall a city, unless the Lord has done it?" (Amos 3:6) He may "break out like fire" (Amos 5:6). For whether he does good or evil, he is the High and Holy One. It is "he who made the Pleiades and Orion, and turns deep darkness into the morning, and darkens the day into night, who calls for the waters of the sea, and pours them out upon the surface of the earth, the Lord is his name." (Amos 5:8).

It is none other than the one who says, "Fear not, for I have redeemed you; I have called you by name, you are mine" (Isa. 43:1), who confronts the same worshipper with the fearful greeting: "I hate, I despise your feasts, and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings and cereal offerings, I will not accept them, and the peace offerings of your fatted beasts I will not look upon. Take away from me the noise of your songs; to the melody of your harps I will not listen. But let justice roll down like waters, and righteousness like an everflowing stream" (Amos 5:21-24). It is biblical, not blasphemous, to say with I Sam. 2:6: "The Lord kills, and brings to life." Or if you prefer the less offensive words of Isaac Watts, "He can create, and he destroy."

This is the way in which the Bible insists that God is God.

3. Man "comes" to God in worship, because God is a hidden God: "Truly, thou art a God who hidest thyself" (Isa. 45-15). "O that I knew where I might find him, that I might come even to his seat! . . . Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand I seek him, but I cannot behold him; I turn to the right hand, but I cannot see him" (Job 23:3,8-9). But for the Bible to say that God is a hidden God is not just to say that God is a mystery or that man's existence is perplexing. It is rather the biblical way of saying that God is known only as he makes himself to be known, as he shows himself. God reveals himself to man; man does not discover God. "God cannot be sought, he can only be met."[1] This is why by searching, man cannot find out God (Job 11:7), nor reach him by speculation, nor hit upon him by accident.

The same idea is set out in the Scriptures in terms of light and darkness. Although God is light and in him is no darkness at all (I Jn. 1:5) and in his light do we see light (Ps. 36:9)—that is, God is the Revealer—yet he dwells in darkness. "The Lord has set the sun in the heavens, but has said that he would dwell in thick darkness" (I Kgs. 8:12), and Psalm 97:2,4, says, "Clouds and thick darkness are round about him . . . his lightnings lighten the world; the earth sees and trembles." And David says, "He bowed the heavens, and came down; this darkness was under his feet. He rode on a cherub, and flew; he was seen upon the wings of the wind. He made darkness around him his canopy" (II Sam. 22:10-12). God sees but he cannot be seen.

And since God shows himself where *he* will show himself, his behavior is a scandal to men. For him to say, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" is a stone of stumbling, a rock of offense. For what he does "depends not upon man's will or exertion, but upon God's mercy" (Rom. 9:15-16). That is, God is not under man's control, nor is he accountable to man. He is even free to say, "Those who were not my people I will call 'my people'" (Rom. 9:25) and "I have been found by those who did not seek me; I have shown myself to those who did not ask for me" (Rom. 10:20).

Thus whether in the Old or the New Testament his warning word must be "Blessed is he who takes no offense at me" (Mat. 11:6). It is the *actual* offensiveness of God which provokes the beatitude.

It is in the double presence of both "the kindness and the severity of God" (Rom. 11:22) that Christian man says, "O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!" (Rom. 11:33).

4. In Christian worship we are engaged in an act of celebration. What we celebrate, in the first place, is God as he has made known "his eternal power and deity . . . in the things that have been made" (Rom. 1:20). This involves grateful acceptance of the nature and structure of our existence, of this visible and manipulable universe, with its unimaginably varied and rich potentialities. We celebrate *this* world, accepting it as God's world. It is not appropriate for us to speak of it as either the best or worst of all possible worlds; it is enough to say that it is a world in which God makes known to us his power and glory. To celebrate the world as God's world means (a) that we seek to understand it as it is in itself, and that we enjoy it for its own sake, not just for its usefulness to us. The "poet's view of the woodchuck," as stated by E. E. Cummings, should really be the Christian man's view of the total composite of existence. "The

[1] Friedman, Maurice S., *Martin Buber,* Chicago, 1955, p. 71.

farmer," said Cummings, "only sees two per cent of the woodchuck, comprising that part which nibbles a few leaves in his vegetable garden. He doesn't see the other ninety-eight per cent, the dignified animal who lives in his own world and has his own business to tend to, which he does very well." The Christian man sees the other ninety-eight per cent of all existents.

It means (b) that we interpret salvation primarily as having to do with our life here and now, in this world, not in terms of escape or release from it, not as something that has essentially to do with some form of post-mortem existence, in a beautiful isle of somewhere. It means rather that man is brought into an authentic understanding of himself in relation to himself, his world, his fellows, and his God, and that being wholly involved in the total reality of his existence he lives each day, in the obedience of faith, that life to which God summons him.

Secondly, we celebrate God's revelation of himself in history—in all history. The tree of life is lush and green; all of its branches are full of sap and juice. To touch man anywhere is to touch where God has been and may be again. There are therefore really no dull or meaningless pages in the history of mankind. There are, however, both glorious and dreadful pages. For man is a creature of both misery and grandeur. These statements are true of all history, and not merely of Christian history. Therefore, nothing human is alien to the Christian. God says to us as he said to Israel, "Are you not like the Ethiopians to me, O people of Israel? . . . Did I not bring up Israel from the land of Egypt, and the Philistines from Caphtor and the Syrians from Kir?" (Amos 9:7). And we must go on to say of all the peoples of the earth, ancient or modern, that God has "made from one every nation of men to live on all the face of the earth" (Acts 17:26). We therefore celebrate all breathing life because it is God's life.

Yet, in the third place, as Christian worshippers, there is a special river which in a very special way makes glad the city of God, namely, the stream of biblical history, salvation-history, we call it. It is here that the word of God sounds loud and clear as it summons us to a total involvement in and to ultimate commitment to that righteousness of God in which alone the word salvation takes on its richest meaning. The Christian man has to say "salvation is from the Jews" (Jn. 4:22), enduring all the anguish which must necessarily go with attributing ultimacy to a historical particular. The Christian rightly is called to bear himself the obloquy which he has heaped upon Israel. Being a Christian does not relieve him of the burden of being in this sense a Jew.

And, finally, there is an even greater scandal which the Christian affirms and suffers, the scandal of confessing his faith in a particular man in a particular history, even Jewish history. Christian man cannot really avoid making his ultimate confession in terms of Jesus Christ. He has to bear the burden and suffer the embarrassment of extravagant language like that of Hebrews 1:1-3: "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world. He reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power." He cannot give up this language just because it is absurd.

Now, the holy which stands over against man in worship is the word become flesh, Jewish flesh, man, a man who is all men, who is any man. He is the one who tells us that to obey God is to be human and humane, is to be both a son and a brother. It is he and none other who is the key which opens all doors to the understanding of the self in its world and to its full redemption. Therefore we cannot but join

our praises with those of the myriads and thousands of thousands who say with a loud voice: "Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing," and with "every creature in heaven and on earth and under the earth and in the sea, and all therein, saying 'To him who sits upon the throne and to the Lamb be blessing and honor and glory and might forever and ever!'" (Rev. 5:12,13).

5. If, then, these things are so, the most effective method of providing a context in which the Christian worship-event may take place is to organize the worship-services after the pattern of the church-year. Here we are provided with a proper variety of scripture, both Old and New Testament, and with sufficient multiplicity of subject matter to give expression both to the fulness of the biblical revelation and to the many facets of the Christian life. During any twelve-month period, then, the core meanings of the Christian revelation find excellent opportunity for rich expression in the scripture readings, the prayers, the hymns, and anthem-texts, and the sermons. Further, if the meaning of Christian worship as set forth herein is valid, then there needs to be a radical reorientation throughout the total range of our worship services, perhaps especially in our use of the arts, whether musical, pictorial, plastic, or architectural. Professor Tillich has correctly stated the case: "Modern art is not propaganda but revelation. It shows that the reality of our existence is as it is."[2] But this is just the function of the holy. "Come, see a man who told me all that I ever did," the Samaritan woman said (Jn. 4:29), describing in a classic epigram what the Revealer always does. For a long time now, the church has cherished art as propaganda. It has portrayed the holy in such a way as to destroy that which makes the holy holy. Its music is so frequently to be characterized as empty and trivial, without sturdiness of musical texture or goodness of musical form, without drive and passion. There is no tension in its commonplace harmonies and progressions, only an enervating smoothness, an over-ripe sentimentality which cushions the thrust of the holy and renders its impact void. When it becomes the intent of the composer to preserve the past or to soothe the congregation or to excite emotion without encounter, the holy vanishes from his work. Both inspiration and revelation abandon the church and make a home for themselves outside of the covenant people, and again God becomes compelled to say to a no-people, "You are my people." What is serious in the indifference, even hostility, of the contemporary church to modern art, is not that the church is aesthetically behind-the-times. It is rather the church, in deciding for representational art has become idolatrous. It has broken the second commandment; it has lost its understanding of the holy; it has become world.

In writing about music, Virgil Thomson has an understanding word for us: "A lugubrious respectability overlays nearly all our religious music-making. And our best composers tend more and more to reserve their joyful noises, as well as their terrifying ones, for secular circumstances . . . The exchange of materials and of device between sacred and secular usage is the one constant pattern discernible in the musical history of the last twelve hundred years. And at no point in that time is it possible to distinguish save by sheer functional criteria, such as instruments or verbal texts employed, the music of worship from that of sheer entertainment . . . Church music in our century, whether Catholic, Protestant, or Jewish, has been conservative and, compared to the music of theater and concert, inexpressive. It lacks self-confidence, liberty, assertion . . . The next step, the only possible step forward today in music destined for church usage, is the full employment of the modern

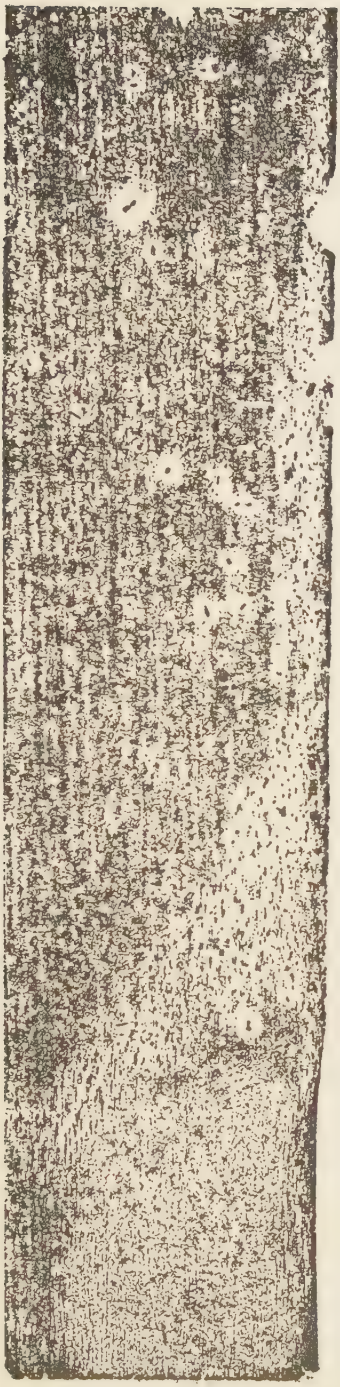
[2] *The Courage to Be,* Yale, 1952, p. 147.

techniques . . . Wherever religion is a wide enough house to have room in it for men of spirit, there is likely to be a lot of joyful noise-making, not only on psaltery and harp and timbrel but on quite loud instruments like the crashing cymbals, with high notes and trills and rapid arpeggios for voices and justling counterpoints and terrifying harmonies. There never has been a Sacred Style; but sacred music, like any other, can have style, which is carrying-power. And it can have that today only on condition that, like all the memorable sacred music of past centuries, it be not afraid of its own time or timorous to employ the art's full resources."[3]

[3] *The Musical Scene*, Knopf, 1945, pp. 226-8.

The same understanding is to be extended to all the church arts. Unless in them all we are confronted with the holy, which for us means the God of Abraham, Isaac, and Jacob, and the God and Father of our Lord Jesus Christ; unless by them we are brought into the presence, not of *our* God, but of God, whatever we do at church is not Christian worship.

I would make bold to say that reconception and rebirth of the Christian worship experience and event is the greatest need of our churches; that it will require a much more radical reorientation and reconstruction of our church life than is commonly supposed; and that it is the most urgent work we have to do.



Observations on Church and State

By Frederick S. Carney

I

It is likely that September 7, 1960 will live long in the memory of Dr. Norman Vincent Peale. On that day this celebrated exponent of the power of positive thinking, having found himself in Washington, D.C. to attend a spiritual retreat, "went to a meeting," as he later said, "innocently, like a babe in the woods." But this was no ordinary meeting, and Dr. Peale's role in it cannot be accurately described as that of a mere bystander. For at the end of the meeting a national organization entitled "Citizens for Religious Freedom" had been established, and Dr. Peale, having presided at the morning session, was confronting the press with a statement unanimously adopted by those in attendance.

According to the New York Times, Dr. Peale described the meeting of approximately one hundred and fifty ministers and laymen as a very impressive gathering "more or less representative of the evangelical, conservative Protestants." Their purpose in assembling was to discuss questions raised by the candidacy of a Roman Catholic layman for the presidency of the United States. When asked whether the meeting had discussed the Quaker religion of the other presidential candidate, Dr. Peale observed, "I don't think he ever let it bother him." When asked why an ecumenical theologian like Reinhold Niebuhr was not present, Dr. Peale replied, "If he were here we'd never get anything done."

The formal statement adopted by the meeting and presented to the public affirms that its adherents believe the religious issue is a major factor in the 1960 political cam-

paign, and that it "should be discussed in a spirit of truth, tolerance, and fairness." They disclaim in their preamble any bigotry or prejudice. But thereafter they seem very much like Byron's Julia who, "whispering 'I will ne'er consent,'—consented." The logic of this consenting is curious indeed. The first step is that of addressing themselves not so much to the candidate as to the church of which he is a member. They do this by projecting the image of a man who, if elected, will be subjected to undemocratic pressures from his church, and by casting doubts upon his ability to act independently in public matters if confronted with such pressures. The fact that the candidate has frequently affirmed his support of the separation of church and state, the fact that he is flatly against the appointment of an ambassador to the Vatican, the fact that he has consistently opposed the expenditure of federal funds for support of parochial schools, the fact, above all, that in accepting the nomination of his party for the presidency of the United States he proclaimed once again, and in no uncertain terms, that he can and will resist ecclesiastical pressures upon him in matters that pertain to his public office,—these and other facts seem to be largely irrelevant to those who are predisposed to picture him as an unwitting tool of some pope. Under such circumstances it is difficult to conceive of any possible evidence that could be persuasive in changing the prejudgment of the adherents of this statement, unless perhaps it could be said regarding this candidate and his religion that "I don't think he ever let it bother him."

The second step by which they develop their curious logic is to characterize the candidate's church in terms of its most undemocratic elements, and to overlook such conditions and developments within it as are favorable to religious liberty. They remember the persecution of Protestants in Spain; they forget the liberty of Protestants in Belgium. They condemn proposals and actions by the Roman Catholic Church in America that would weaken the separation of church and state; they neglect the growing efforts within the same church to develop a basis in principle for the support of this doctrine. They observe the monolythic aspects of American Catholicism; they overlook elements of plurality and differentiation within it. What happened, it may be asked, to "the spirit of truth, tolerance, and fairness."

The third step, implicit throughout the statement, is to exempt Protestantism from the standards of judgment applied to Roman Catholicism. The two recent attempts to establish diplomatic relations with the Vatican were made by presidents who happened to be Episcopalian and Baptist respectively, but this fact is overlooked. Is it not possible that a Quaker candidate seeking additional votes during a close election campaign would be more prone to make a third attempt than would a Roman Catholic who has repeatedly and unmistakeably declared his opposition to such a move? Why, then, did the statement not pertain to the other candidate as well? Furthermore, the Roman Catholic Church is criticized not only for making occasional attempts to raid the public till for sectarian schools, but also for introducing its religious practices into some public schools. Are Protestant churches, however, blameless in such matters? Are not some public schools for which all citizens pay taxes administered today more or less as Protestant domains? Why is there no hint of this in the statement? As it was said long ago, so let it be spoken again, "with the judgment you pronounce you will be judged, and the measure you give will be the measure you get." It is unfortunate that Dr. Peale and his friends of September 7 had not pondered this and other pertinent pronouncements of a neglected classic.

Apparently Dr. Peale was largely unprepared for the storm of protest that greeted his action. Roman Catholic newspapers cor-

rectly interpreted the statement as another instance of anti-Catholicism injected into an election campaign. Jews, whose experience with suffering has instilled in them a fear of bigotry from whatever source it may arise, quickly understood the issue at stake and vigorously objected to the statement. Said the New York Board of Rabbis: "Voting for a presidential candidate because he is a Catholic or voting against him because he belongs to the Catholic faith is a sinister betrayal of the fundamental precept of American democracy." Above all, however, protests came from Protestant agencies and individuals. Not only did many Protestants consider the statement to be misleading and unfair, but they were also concerned that it not be accepted by default as representing the posture of authentic Protestantism.

On September 10, only three days after the Washington meeting that unanimously adopted the statement, Dr. Peale offered to resign his pastorate at the distinguished Marble Collegiate Church in New York City. The elders met, and turned down the offer. On the same day he sent a telegram conveying his resignation from the newly formed Citizens for Religious Freedom. Apparently this group was given no choice but to accept his withdrawal. Then on September 15, Dr. Peale told the New York Herald Tribune that he had withdrawn from the group because of "unwarranted implications," that he had nothing to do with setting up the Washington meeting, and that he was particularly upset at the designation of it as "headed by Dr. Peale." The same day he sent a letter to the four thousand members of his church urging that "each of us must vote according to the dictates of his own conscience," and expressing regret that "my position has ever been presented as anything else." The following Sunday, September 18, he prefaced his sermon with a few words to the congregation about the events of the last eight days. After insisting that he had done nothing wrong, Dr. Peale added, "but I have never been too bright anyhow."

This episode in the life of Dr. Peale is, hopefully, now finished. Yet it leaves a number of disturbing questions for those who love the Protestant church, and who seek that Protestantism shall joyfully serve God and man in spirit and in truth. Such persons flinch, and exchange laughter for tears, when the Church they esteem is publicly symbolized as lacking in intellectual, moral and institutional integrity. What has happened to that honesty of mind and discipline of reason, which have contributed so much in the past to the legitimate achievements of Protestantism, when one of its widely accepted leaders can unblushingly describe the Washington statement as "an intelligent approach to the religious issue on a high philosophical level?" What has happened to the Protestant virtue of holding oneself responsible for the consequences of one's actions, when one of its most prominent representatives can disengage himself from responsibility for a meeting at which he accepted the morning chairmanship, and assumed a dominant role at the press conference where its dramatic statement was formally presented to the American public? And finally, what has happened to the integrity of Protestant institutional relationships, when one of its best known interpreters can desert a hundred and fifty colleagues who had accepted him in a position of trust, and can do so in such manner as largely to destroy the effectiveness of the cause that had brought them together? An observer intending no endorsement of Citizens for Religious Freedom may nevertheless take note that this group was seriously undermined at a most critical point by the public withdrawal of the man who had presided at its first session and had prominently represented it to the American public.

Dr. Peale may sincerely believe that his troubles began when he "went to a meeting, innocently, like a babe in the woods." But many Protestants, believing this em-

barassing episode to have deeper roots, may well understand it as another instance of the decline and fall of positive thinking. And while they feel personal sympathy for Dr. Peale in his distress and have no desire to add to his troubles, they look forward to the rebirth of that Protestant spirit that includes among its blessings an abiding respect for intellectual discernment and moral steadiness.

II

There is, however, a valid problem that underlies the entire discussion thus far. This is the problem of the separation of church and state. There are fundamental issues in this area that are of legitimate concern to all persons. Protestants are altogether justified in giving these issues their careful and continuing attention. Indeed, intelligent discussion pertaining to the separation of church and state may do much to overcome the unreasoning prejudice that is occasionally injected into election campaigns.

It is not possible within the limited scope of this article to set forth a comprehensive statement on this problem. It is possible, however, to indicate some general observations that may be helpful in providing a background for discussion of the separation of church and state. The second part of this article is therefore devoted to four such observations.

The first observation pertains to the ambiguous status of Protestant thought on church and state relations. Many American churchmen would be surprised to learn that, although there is a Baptist doctrine in support of the separation of church and state, there is no generally accepted Protestant doctrine. It is true that most Protestant churches in the United States have adapted themselves to the basically American principle of the independence of religious institutions from the support and control of the state, and have even lifted their voices in defense of these arrangements. It is also true, however, that such a solution to the problem of church and state represents a minority position within world-wide Protestantism, and is even subjected to telling compromises within American Protestantism.

The dominant expressions of the Reformation in the sixteenth century represent, in one form or another, a close union of secular and religious institutions. Luther appealed to the German secular princes to accept the responsibility for reforming the church, and thereby established the precedent of governmental direction over ecclesiastical life in Lutheran countries. Calvin conceived of a unitary society that expressed both political and religious functions, and advocated two administrations, one secular and the other ecclesiastical, each interlocked with and assisting the other. In England the Supremacy Act of 1534 declared that "the king's majesty justly and rightfully is and ought to be the supreme head of the Church of England," even dropping the reservation—"as far as the Law of Christ allows"—made three years earlier by the Convocations. Indeed, one is not far from wrong in seeing in the Lutheran, Calvinist, and Anglican Reformations a closer union of church and state than that which prevailed in most Roman Catholic countries at the time. The Protestant churches, unless they obtained direct and strong support from the state, were not likely to retain their independence from Rome. In accepting this support, however, they reversed a slender but growing movement within the Renaissance world to distinguish more carefully between the spiritual and the secular swords, a tendency that was represented by the increasing victories of the civilians over the canonists, and even by the rise of Jesuit political theory with its advocacy of the limited power of the pope in temporal matters.

It is true that some left-wing Protestant groups did champion a separation of church and state. They were not able, however, to

achieve sufficient political power in Europe to effect their reforms, and their influence is most clearly to be observed in their contributions to religious liberty, often purchased at great price, within countries maintaining religious establishments. On the other hand, some religious liberals, such as Arminius and Grotius, were full-blooded enthusiasts for the control of ecclesiastical matters by secular rulers. One of the abiding consequences of the Reformation is that even today in the twentieth century the Protestant countries of Europe continue to be characterized by the presence of religious establishments. Although they usually possess a commendable degree of religious liberty for dissenting churches and persons, they are strangers to the notion that Protestantism leads as a matter of principle to the separation of church and state.

In America the record of Protestantism on church and state relations begins with the fact that nine of the thirteen colonies maintained religious establishments through most of the eighteenth century. Indeed, Congregationalism remained the officially supported religion in two American states long after the Federal constitution was adopted and the American republic launched, in Connecticut until 1818 and in Massachusetts until 1833. The actual separation of church and state in America, and the elevation of this arrangement to a basic American political principle, was the achievement of many forces, not the least of which was the pressure of minority churches for whom the establishment of another Protestant church worked a hardship. It is ironical, however, that the Baptist churches, which have historically stood out from most others in making the separation of church and state a matter not only of expediency but also of principle, should today be acting somewhat in the nature of a religious establishment. They do this when they appeal directly to government for legislation to enforce their particular temperance and gambling morals upon all members of the state. They also violate their own principle of separation of church and state when they inject themselves directly into an election campaign by instructing their members for which candidate to vote.

The second observation concerns the attitude of Roman Catholicism to the separation of church and state. The commonly held assumption that the Roman Catholic Church is unequivocally opposed in principle to the separation of church and state, and has adapted itself to this arrangement in America only as a temporary expedient, requires considerable qualification. Persons who make this assumption generally have in mind the oft-quoted Syllabus of Errors promulgated by Pius IX in 1864, which condemns among others the proposition that "the Church must be separated from the State, and the State from the Church." Or recognizing upon more careful scrutiny that this condemnation does not actually prohibit the separation of church and state, but only the insistence that such separation should be the universal practice, they turn to such papal encyclicals as *Immortali Dei* by Leo XIII in 1885 or *Vehementer Nos* by Pius X in 1906, the last of which states that "the Roman pontiffs have never ceased, as circumstances required, to refute and condemn the doctrine of the separation of Church and State."

It is important, however, to give attention to the context in which these encyclicals were issued. They primarily arise out of the continental European experience of the Roman Catholic Church, and speak particularly to that situation. They pertain to a conception of the state as a somewhat mystical entity embracing the whole of society and permitting little associational life to exist except that which is state-sponsored. Within this conception the separation of church and state would reduce the church to the private religious opinions and practices of individuals, and would run the risk of substituting the life of the state for

authentic religion. Furthermore, these encyclicals presuppose that the secular state is an anti-clerical state, as it generally has been in Europe since the French Revolution whenever religion has been denied special prerogatives. Indeed, the encyclical *Vehementer Nos,* which speaks of the unceasing opposition of the pope to the separation of church and state, was addressed specifically to Roman Catholics in France, and pertains to the situation prevailing there. The American experience with the separation of church and state is, however, quite different. It does not discourage the associational life of the churches, nor is it in principle anti-clerical in its disposition. Indeed, it can be maintained that the American secular state is friendly to religion, and that the churches, including the Roman Catholic, have flourished under this arrangement to an extent that would not have been possible even for an established church.

It may seem strange that the popes, who periodically remind the world of their catholicity, should have been blind so long to this distinction between the European and the American conceptions of the separation of church and state. One recalls that a lady once asked Dr. Johnson why he had defined a certain word wrongly in his dictionary. He replied, "Ignorance, madam, pure ignorance." Such a refreshing admission of error, if made by a pope, would probably rock Rome so profoundly that it would not readily recover. Nevertheless, there are signs that the Roman Catholics of America have been privately tutoring their Teacher about the facts of the contemporary world. As early as 1895 Leo XIII in addressing American Catholicism gave some tortured indications of an impending thaw: "The Church amongst you, unopposed by the Constitution and government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance. Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced. . . . [The Church] would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority." (*Longinqua oceani*)

Although this statement left much to be desired, it opened the way for more thoughtful inquiries by Roman Catholics concerning the benefits to their church of the American arrangement for church and state separation. Protestants will do well to give careful consideration to the efforts of such Roman Catholic scholars as Father John Courtney Murray and Professor Jerome Kerwin to develop support for separation of church and state from foundations within Roman Catholic principles. That they are not mere voices crying in the wilderness is ably attested by Archbishop Egidio Vagnozzi (Apostolic Delegate to the United States, in an address to Roman Catholics in Chicago in early 1960: "In practice, the Church will not interfere, and has not interfered, in local situations where the separation between Church and State may be considered the greater and more general good. . . . As far as the United States is concerned, I feel that it is a true interpretation of the feelings of the Hierarchy and of American Catholics in general to say that they are well satisfied with their Constitution and pleased with the fundamental freedom enjoyed by their Church; in fact, they believe that this freedom is to a large extent responsible for the expansion and consolidation of the Church in this great country. Whether they remain a minority or become a majority, I am sure that American Catholics will not jeopardize their cherished religious freedom in exchange for a privileged position."

It is possible, of course, that such an attitude is merely a flower that is permitted to bloom temporarily, only to be cut off at a later time. It is, however, more correct, as well as more helpful, to acknowledge that the future is not yet determined, and that the present tendency within worldwide Roman Catholicism seems to be toward a principled support for the separation of church and state as one of two or more permissible positions for relating to various nations. It is also correct to say that the accompanying tendency within Roman Catholicism in America is toward firm support of the separation of church and state as the historic and abiding position for relating to this nation. If these tendencies continue to develop within Roman Catholicism the analogy of the majority position of worldwide Protestantism on the union of church and state, as well as of the minority position of American Protestantism on separation of church and state, will be unmistakable.

Under these circumstances it is important for Protestants, while not interfering in the internal life of the Roman Catholic Church, to avoid undercutting these hopeful tendencies. The best procedure for Protestants to follow will be to give ample and continuing evidence that the separation of church and state in America is of a different nature from that of Europe, that it is not anti-clerical, and that it is indeed an excellent means for maintaining an environment friendly and helpful to all religious bodies.

The third observation pertains to the meaning and application of the doctrine of separation of church and state in particular cases. Legitimate differences of opinion in concrete instances are not only possible, but occasionally inevitable, among persons who sincerely support this doctrine. Even the Supreme Court, whose function it is to interpret the Constitution, evidences continuing signs of distress in seeking a consistent principle of interpretation in this area of legal concern.

The first amendment to the Constitution declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." It is to be noted that the Constitution does not itself employ the phrase "separation of church and state." It is also to be noted that since 1925 the restriction placed upon Congress by the first amendment has been interpreted, by combination with the fourteenth amendment, to apply to all the states as well. What, then, does the Constitution specifically enjoin?

In 1947 the Supreme Court decided (Everson v. Board of Education) that the expenditure of public funds for transportation of students to parochial schools did not violate the First Amendment. Mr. Justice Rutledge dissented from the majority decision, and set forth what has since come to be known as the Rutledge doctrine: "The Amendment's purpose . . . was to create a complete and permanent separation of the spheres of religious activity and civil authority by comprehensively forbidding every form of public aid for religion . . . . Legislatures are free to make, and courts to sustain, appropriations only when it can be found that in fact they do not aid, promote, encourage or sustain religious teaching or observance."

This doctrine would seem to have been adopted in principle by the Supreme Court one year later when it found (McCollum v. Board of Education) that a released time religious program conducted on a voluntary basis in public school property violated the First Amendment. Wrote Mr. Justice Black on behalf of the Supreme Court: "Pupils compelled by law to go to school for secular education are released in part from their legal duty upon the condition that they attend religious classes. This is beyond all question a utilization of the tax-established and tax-supported public school system to aid religious groups to spread their faith."

In 1952, however, the Supreme Court concluded (Zorach v. Clauson) that another released time religious program, this one conducted on private property, did not violate the First Amendment. The decision in this case, as in the others already mentioned, is not as interesting as is the reason for it. Speaking for the majority, Mr. Justice Douglas stated: "The First Amendment . . . does not say that in every and all respects there shall be a separation of Church and State. Rather, it studiously defines the manner, the specific ways, in which there shall be no concert or union or dependency one on the other. That is the common sense of the matter. Otherwise the state and religion would be aliens to each other—hostile, suspicious, and even unfriendly. Churches could not be required to pay even property taxes. Municipalities would not be permitted to render police or fire protection to religious groups. Policemen who helped parishioners into their places of worship would violate the constitution . . . . We are a religious people whose institutions presuppose a Supreme Being."

There is obviously a very considerable difference between the Rutledge doctrine and the position expounded by Mr. Justice Douglas. The Rutledge doctrine, if pursued to its logical conclusions, would probably produce the anti-clerical state that is sometimes found in Europe. The Douglas position, however, requires further definition and delimitation if it is to avoid what Mr. Justice Jackson described as its "compulsory godliness." All who support the separation of church and state will adhere to the principle that no religion shall be established or receive preferential treatment by the state. Not all, however, who support the separation of church and state will agree on the best solutions to problems that fall on the spectrum between the Rutledge and Douglas positions.

Under such circumstances, it is important that Protestants not infer that Roman Catholics are somehow un-American when some of their number seek public aid for non-religious aspects of their private school systems. In some instances, but not all, they may be making justifiable requests. It is also important that Protestants become clear about the religious and political basis of their judgments, so that when they fight public battles, as occasionally they must, they stand upon defensible positions and conduct themselves in accord with Christian decencies. Protestants can best contribute to the continuing separation of church and state in America if, instead of using such separation as a partisan weapon against others, they win for it the renewed support of all by insisting that it be applied with genuine fairness for all.

The fourth and final observation pertains to the future of Protestantism in America. This is not, strictly speaking, a church and state problem. It does, however, hover in the background as a cause of Protestant jitters in church and state matters. Many persons have become aware that Protestantism has lost its position of dominance in the United States. Although it continues to grow in numbers and in wealth, it is not now influencing the course of American life to the extent that it was only a generation or so ago. Large segments of society and culture no longer find guidance from Protestant thought and practice. A list of such segments would probably include the tenement house centers of American cities, the lower income transient population, the growing entertainment and communication industries, the fast-moving artistic and literary communities, and even, to a surprising extent, the once Protestant university centers of America.

In the face of this changed status of Protestantism, some clergy and laymen have responded with fear and hostility against those they mistakenly believe to be the source of their troubles. The mis-informed and ill-advised attack upon Roman Catholicism by Dr. Peale and his associates of September 7 may well have had its roots in

such a fear for the future of Protestantism. How much better it would have been, however, to have heeded the wisdom of John Wesley and applied his words to all Protestants: "I am not afraid that the people called Methodists should ever cease to exist in Europe or America. But I am afraid, lest they should exist as a dead sect, having the form of religion without the power."

Conscientious Protestants today, believing that there is no particular advantage in having the form of religion without the power, will apply mind and heart to the source of their problem. They will, therefore, refrain from holding Roman Catholics or Jews or secularists responsible for the woes that beset them. Rather they will seek the rebirth of an authentic Protestantism that is reunified with the Ground of its being. In trustful reliance upon the One who sustains all men, they will undergo the intellectual and spiritual disciplines required for faithful service to God and man. And, knowing that God alone abideth in this rapidly changing world, they will be willing to relinquish old forms when necessary, and to create new forms to meet new situations.

Let Protestantism, therefore, give drink to those who thirst after authentic worship of God and service of fellowmen. Let Protestantism feed the hungry of heart by bringing the warmth of human compassion and respect to those who, because of social barriers or personal maladjustments, are alienated from fellowmen, from themselves, and even from God. Let Protestantism go unto the strangers in the run-down areas of American cities, and unto the strangers in the up-rooted transient population, and share with them their legitimate hopes and their persistent frustrations. Let Protestantism visit the literary and artistic culture of our day, honoring its achievements and ministering to its sickness, and otherwise witnessing in appropriate way to the inestimable love of God. Let Protestantism open the prisons of men's minds that keep them in bondage to primitive and unsustainable religious notions, and encourage men to seek intellectual and moral integrity in all areas of their existence.

Let Protestantism do these things, without anxiety for the future. "Then the Lord will say to those on his right hand, Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

BOOKS

Schubert M. Ogden
editor

WORSHIP: A STUDY OF CORPORATE DEVOTION. *By Luther D. Reed. Muhlenberg, $6.75.*

This "across-the-board" discussion of worship may well be the most influential single book on the subject in American Lutheranism in this half-century. It appears precisely at the time that the Lutheran Church in this country is finding herself liturgically, both in her own heritage and in that of the great church. The new *Service Book and Hymnal,* used by eight of the Lutheran bodies, has been out about a year. This book by Dr. Reed, not only provides the history and present context of worship, but also offers practical directions that can make possible the liveliest and most knowledgeable use of the new *Service Book and Hymnal.*

Reed, for thirty-four years professor of liturgics and church art at the Lutheran Theological Seminary in Philadelphia, and for twelve years the chairman of the Joint Commission that prepared the *Service Book and Hymnal,* is a top authority on liturgics, as is evidenced by action as well as by word. He has contended for evangelical soundness, authenticity and aesthetic quality in the worship of his church for over half a century. In this book his competence usually is apparent in the presentation itself, for he supports his positions with historical precedent, liturgical principle and practical insight. One is not disposed to object too strenuously, therefore, when occasionally he assumes the role of liturgical arbiter and rules on the rightness and wrongness of certain practices with unsupported opinion and sometimes in rather acid terms.

The study is broad in its range and detailed in its treatment. The twenty-five chapters include one each on the principles of worship, church architecture, the church year, the development of the *Service Book and Hymnal,* services other than the sacraments, a detailed analysis of the hymnal, the minister's responsibility and procedure in leading services of worship, vestments, ceremonial, chanting, the organist-choirmaster, choir administration, accompaniment and interpretation, and the liturgical movement; two on the history, liturgical requirements and use of the organ; three on the background, content and conducting of the service of Holy Communion; and five on the music of the services. There are ample footnotes and indices, excellent bibliographies on the various subjects, and twelve photographs of churches that exemplify architectural styles that Reed considers desirable.

While this discussion of worship quite deliberately is intra-Lutheran, it thereby gains rather than loses value for readers who are of other communions; for the most authentic treatments of worship always are related to real liturgical history and real liturgical services. Much of what is said in this book is directly applicable to other churches, including the Methodist Church. In addition, we can profit by the experience of the Lutherans as we Methodists prepare to take a straight, long look at our own worship. We can well note that the Joint Commission worked for twelve years in shaping the *Service Book and Hymnal.*

We also can listen to a sobering word as Reed describes the undertaking of "nonliturgical churches," among whom he includes the Methodist, as they go about the business of trying to improve their worship.

> The enterprise, in these communions, lacks the historic and theological foundations which give significance to the movement in the liturgical churches. Without doctrinal definiteness and historical consciousness the movement too often grounds itself on general devotional feeling and builds its superstructure according to individual taste in so-called 'worship programs.' Use is made of historical material from many sources. These selections, however, almost always lack unity,

logical progression, and permanence, being intended usually only for one service quite unrelated to other services. The movement in these areas is at present definitely worshipful. It may lead to results of great and permanent value. If it should become purely psychological experimental, and programmatic, it will run out in new manifestations of individualism, and will eventually be supplanted by new enthusiasms for something different.

Our concern in the revising of our Methodist ritual certainly is not primarily to please the liturgical experts of other churches. Even so, it would be a peculiar bit of prideful benightedness to close our ears to them and to forego the benefit of the experiences of others as they have preceded us in this sort of undertaking. There is, therefore, a serious need right now for Methodist pastors to read books such as this one by Reed and the similar accounts from the Church of South India and the Protestant Episcopal Church, and some of the ecumenical studies in worship, along with the history of Methodist worship all the way back to the 1549 Book of Common Prayer. Only so will we be able to take a responsible part in the forthcoming conversations concerning the revision of our own services of worship.

Joseph D. Quillian, Jr.

MAJOR RELIGIONS OF THE WORLD. *By Marcus Bach. Abingdon, $1.00.*

Marcus Bach, associate director and professor of the School of Religion at the University of Iowa, is a widely-known author and lecturer noted especially for his sympathetic studies of various religions and cults. The present small volume is his effort to speak appreciatively of nine of the world's major religions and their devotees as he observed them during a recent trip around the world.

Because of its brevity, its price, and the popularity of its author, this book probably will have many readers. A considerable number of these certainly will find the book enjoyable. Some also, I fear, will consider it definitive. For my own taste (which is not necessarily important), the tone of the book is far too sentimental for enjoyment. What *is* important, I think, is that the book is just too thin and in places, too ambiguous to be a reliable introduction to the religions that it treats.

One of the objectionable features of the book is its glorification of religion *per se*. "The history of religion," it is said, "is the thrilling story of man's upward climb to God." It is, indeed, at times a thrilling story, but it is just as often a sordid one and the movement is not always toward God, nor even upward. This rhapsodical praise of religion is no more appropriate or salutary than its condemnation out of bigotry.

Furthermore, there are in this volume other presuppositions concerning the essential nature of religion and religious commitment that are of doubtful validity. One conspicuous example is this statement: "It is impossible to conceive of the universe without God, and one cannot visualize life without him as Creative Cause." This is the kind of platitude upon which many people try to subsist spiritually, but it simply does not square with the record of mankind's religious history. Most Buddhist leaders, for example, categorically deny this assumption.

There is currently an urgent need for books that will lead Christians to face other religions and their adherents knowledgeably, respectfully, and sympathetically. But such books, in order to be genuinely useful, must be far more substantial than this one.

H. Neill McFarland

A HISTORY OF ISRAEL. *By John Bright. Westminster, $7.50.*

A review of this book cannot proceed without mentioning *The History of Israel* by Martin Noth, the eminent German Old Testament scholar. Indeed, an adequate understanding of writing history demands that the two books be read side by side, for they represent two divergent schools of Old Testament study, Professor Bright's book giving full expression to the views of the "Albright school." The difference in historical method lies at two main points; (a) the utilization of popular traditions as historical material and (b) the extent to which

archaeology can witness to the historicity of tradition.

Noth, while admitting that the patriarchs were historical persons, is careful to avoid making history out of tradition. Bright is impatient with this "very negative valuation of traditions" and pleads for a greater appreciation of their historicity. "The essential historicity of the traditions cannot be impeached." This difference in attitude toward tradition stems from two items in historical method, literary form and the aeteological factor. Noth follows the method which, having dated a document, is cautious in placing historical reliability upon accounts written centuries after the events that they purport to represent. Bright would argue (following Albright, as usual) that, since literary form cannot furnish a final test of historicity, the critic has no right to discount the historical value of a document merely because it is later than the event. The two schools take issue on the primacy of aeteology in tradition. It has been generally accepted that traditions tend to develop out of the motive "to explain" and that this factor should be taken into account in judging historicity. Bright denies this principle and says, "No single feature of the entire method of this school (Noth) has been more productive of nihilism regarding tradition than this." "It is an extremely subjective procedure to discount the historical value of these traditions short of objective proof."

Turning to archaeology, we may note that both scholars would agree that no single item in these early traditions has been proved by archaeological discoveries. However, they differ widely in their use of archaeology as a witness to historicity. The Noth school would use these discoveries to enhance our knowledge of the ancient Near East, expecting illumination of biblical tradition but not proof of its historical validity: "the fact that an event can be shown to have been possible is no proof that it actually occurred." Bright again dislikes this "nihilism regarding archaeology." He would use these discoveries to bolster the historicity of the traditions, largely by predicating that the account will be acceptable as historical event if archaeological findings can match the general conditions of the biblical narrative.

Kermit Schoonover

THE LAYMAN'S BIBLE COMMENTARY, I: INTRODUCTION TO THE BIBLE. *John Knox Press,* $2.00 (*4 or more copies,* $1.75 *each*).

This initial volume of a promising new commentary series for laymen contains five introductory articles by as many writers. Kenneth J. Foreman's chapter, "What Is the Bible?" discusses in a lively and helpful fashion many of the questions laymen are asking. At certain points the writer's answers to these questions may not be fully satisfactory, but in general he handles the various issues with skill. The same may be said about the concluding chapter by Donald G. Miller, "How to Study the Bible." Each of these chapters is one that a layman could take and read for himself with great profit.

Balmer H. Kelley's contribution, "The History of the People of God," surveys biblical history from the patriarchs through the New Testament epistles, in each period dealing with "the setting," "the story," and "the meaning of the story." Used in connection with a study class where supplemental material and help is available, this, too, should be a valuable article for the lay reader.

Somewhat overlapping this is the chapter by Arnold B. Rhodes, "The Message of the Bible," which attempts to trace through Scripture the "story of salvation." One may wonder if the Bible really yields anything so like a systematic "history of salvation" as Rhodes here suggests; whether, for example, justification, sanctification, and glorification can really be identified with the past, present, and future aspects of salvation.

Perhaps the most informative chapter of the volume is that by Bruce M. Metzger, "How We Got the Bible," a fascinating discussion of biblical manuscripts, versions, editions, and translations. The layman may find this material stiff going, but the pastor will find it an able presentation of many things he needs to know in answering laymen's questions.

Victor P. Furnish

THE NEW TRANSLATIONS OF THE BIBLE. *By E. H. Robertson. Studies in Ministry and Worship 12. Alec R. Allenson, $2.50.*

The "new translations" are the Bible in English from the King James to the current British project, of which the initial publication, the New Testament, is promised for 1961—surely a stretching of the word "new." And this seems even more so when the first chapter sketches antecedents all the way back to Coverdale's Bible of 1535. Why Tyndale is not also mentioned does not appear; certainly as a translator he was much greater than Coverdale. Chapter two deals, as might be expected, with the Revised Version, then Chapter three with modern versions before Moffatt, where the comprehensive scope of the volume again manifests itself. Succeeding topics are "Moffatt," "An American Translation" (the Chicago version), "J. B. Phillips," "E. V. Rieu," "Plain English" (which is not *The Bible in Basic English,* but in spite of inaccuracies is "an excellent version to read aloud"), "The Revised Standard Version," "A Roman Catholic Version" (primarily that of Monsignor Ronald Knox, though with a brief sketch of the Rheims-Douay-Challoner version and of the Confraternity translations), "A Jewish Translation" (sketches hurriedly Jewish editions of the Old Testament in English, ignoring, however, the current project, then concentrates on Schofield's *Authentic New Testament*), and finally "The New Translation" (i.e., the current British translation). The writer's method in each case is to sketch the origins of the translation, give a short outline of its salient features, then conclude with a generous sampling of the version.

This book is a valuable addition to our literature on the English Bible.

William A. Irwin

ANCIENT JUDAISM AND THE NEW TESTAMENT. *By Frederick C. Grant. Macmillan,* $3.50.

In *Ancient Judaism and the New Testament,* Professor Grant has again put us in his debt. It is not particularly difficult for one to perceive the religious problems of his time; but it takes a discerning mind to trace the roots of these problems and to prescribe the needed cure. This Professor Grant does in this award winning book of the Religious Research Foundation for 1958.

What is the crisis before us? It is a religious and moral chaos; it is a religious dogmatism that issues in an "unbelievable proliferation of conflict" and thus renders ineffective the church's influence on the world; it is moral immaturity that goes with the renunciation of discipline. The church is largely impotent and, worst of all, is untroubled about it.

The cause of this chaos, Professor Grant believes, may be traced to our repudiation of history, our contempt for the past. An example of this may be seen in the Christian's blind spot for Judaism. This disregard of our historical connections makes impossible a true interpretation of the Bible or of the gospel and any real understanding of the church or of theology. Among the dogmas that prevent sound biblical interpretation, Grant mentions the "existentialist" theory that the first question should be "What does this passage mean to me?," a question that takes precedence over all the facts in the case.

In seeking a remedy for this confusion Grant pleads for a new liberalism. The new orthodoxy turns out to be both agnostic and amoral: "agnostic, since God is unknown and cannot really be known; amoral, since it has nothing to say about duty but only about sin." Only a liberal view of the Bible can restore it to its true and intended use, i.e., its religious and liturgical function (giving the word "liturgical" its full meaning).

The task of digging out of this disorder is the responsibility of all religious forces, working together. It might well begin with a closer cooperation between Christians and Jews. These two groups, so closely allied, could advance in mutual appreciation and understanding if each would, now and then, enter into the devotional life of the other, Jews occasionally repeating the Lord's Prayer, and Christians the Shema. This would be only a beginning, but it might lead "eventually to a revival of religious faith

and a deepening of moral conviction by which our world could be led out of its present chaos."

Wesley C. Davis

THE RULE OF GOD: ESSAYS IN BIBLICAL THEOLOGY. *By G. E. Wright. Doubleday, $2.95.*

In this book, G. E. Wright, the Parkman Professor of Divinity at Harvard Divinity School, has collected seven addresses that he has delivered over the past few years at various theological schools, universities and seminaries in this country and abroad. Now he presents them to the world in published form under the guise of "essays," as he says, "in the hope that others may find them helpful."

In his desire to offer help Professor Wright has certainly ferreted out the areas where help is most needed. Each of the essays asks a pertinent question. That the solutions offered are not always as penetrating as the questions is perhaps disappointing, but we must remind ourselves that these are only "essays" (i.e., "attempts") in biblical theology and that, therefore, the posing of the question is in itself almost "essay" enough. For example, in the sixth essay, "The Rule of God,"—an essay which contributes its title to the whole collection—the following question is posed: "If God through Christ is the head of the church, just how does he rule it?" (i.e., how does God's rule penetrate the bureaucratic institution that we call the twentieth century church?) Wright confesses that he is not certain about all the details governing the present arrangement, but that he is certain that things were simpler in the good old days before the twelve tribes dared to establish a monarchy, in the days when God governed through his angels or through his Spirit-filled "judges." He is also certain that organization blocks the channel through which the Spirit (or the angel?) comes and that most of our present difficulties stem from the fact that we Protestants are encumbered with too many bishops and too many rites—a part of our inheritance from that ghost of things past, "the Catholic Church." He does not, in fact, want us to disband or to join him in a new "Spirit-filled" church but he does want everyone to know that if Israel had not made Saul its king things might have been different. The question, as you can see, is worth asking, but the essay itself seems to lack a goal or a purpose. It is as though it were written for the sake of the writing. Most of the other essays are not quite as unsatisfactory as "The Rule of God." In two of them, the third, "Individual and Community," and the fifth, "Security and Faith," Wright presents superb discussions of two problems that are highly relevant today and not discussed often enough. In the third, he criticizes the prevailing opinion that the Bible is essentially a history of the development of the concept of individual initiative. On the contrary, he suggests that the Bible is "primarily a confessional history in which the acts of God are interpreted as bringing into being a new society. . . ." Arguing from this position, the author has strong words to say about our perverted interest in the number of stars in our crowns, an interest that has developed at the expense of the "new society." In the fifth essay he is concerned because the church is crying, "Peace, peace, when there is no peace." It has become a place of entertainment rather than of worship, a place of security rather than of challenge.

These two essays are well worth a careful and thoughtful reading.

W.J.A. Power

THE GOSPEL OF MARK. *By Curtis Beach. Harper,* $2.25.

According to Beach, Mark was the first "gospel." It was written about 70 at Rome, and by a member of the Roman church, whose name may or may not have been Mark. In any case the author was a person of small education, not socially prominent, "perhaps a humble clerk in one of the warehouses along the banks of the Tiber." Evidence is not offered in support of these judgments.

Although Mark is made up of units of traditional material, it is characterized by dramatic and theological unity. The theological—better, christological—perspective

of the book is both later than Jesus and earlier than Mark. The attribution to Jesus of the messianic titles, "Messiah," "Son of David," "Son of Man," "Son of God," "Lord," and "Savior" is posthumous. It was "psychologically impossible" for Jesus to have considered himself either as Messiah or Son of Man; to have applied apocalyptic patterns to himself "is inconsistent with his character." Jesus was a humane man, having a profound reverence for life, and teaching the free access of the individual soul to God; therefore, he could have entertained no such apocalyptic nonsense as Mark's church attributed to him.

Mark's only original theological contribution to his book is the idea of the "Messianic secret," about which he organizes his material in a six-stage scheme of revelation. Since a messianic incognito meant nothing to Matthew and Luke, who fail to reproduce it, it cannot have been an established part of the Christian tradition, and may therefore be regarded as Mark's own invention.

But if Mark rather missed fire theologically, he was a literary genius. The dramatic unity of the book is his. It was his creative design that determined the selection and arrangement of material into a work "far more ingenious than we have realized." Mark is an author in his own right, "a creator and an artist." His work is "worthy to be compared to classical Greek drama;" indeed, its structure is similar to that of Agamemnon. Not that Mark had read Agamemnon—God forbid—for, after all, he was "a person of small education." But who can say that he didn't do well for "a humble clerk in one of the warehouses along the banks of the Tiber?"

In this book, the author takes one step forward and two steps backward. He has properly moved from *Formgeschichte* to *Redaktionsgeschichte*. He is therefore aware of the importance of Mark as a significant creator of literary form. Nevertheless, in spite of his insistence that his "concern is solely with Mark's method as a craftsman, not with rediscovering the life of Jesus," and that he is writing "not historical but literary analysis," when in the commentary, which occupies the second half of the book, he discusses the gospel pericopae, it is the nineteenth century question, the question, "What happened?" that, in spite of all good intentions, has pushed Mark and *his* intention right out of the picture. The subjectivity of the judgments expressed reflects the historical rather than the literary perspective. That is, the paragraphs are sprinkled with such expressions as: "Jesus could not have said," "Mark could not have," "it is inconcievable that," "it seems to me that," "possibly," "probably," "apparently," "may have been," "probably was not," etc., etc.

Beach did not do what he wanted to do; the nineteenth century got in his way.

Fred D. Gealy

RISEN INDEED. *By G. D. Yarnold. Oxford, $2.25.*

While there are many devotional and theological books on the passion of Christ, there are relatively few that deal with the resurrection, the doctrine that stands at the very heart of the Christian faith. This book aims to meet that deficiency. Mr. Yarnold does not write as a critical scholar; yet the main conclusions of New Testament studies are accepted. The early church, he feels, preserved with scrupulous care the tradition that embodied the life and teachings of Jesus; there is therefore a hard core of incontrovertible fact behind the resurrection stories, even where the supernatural element is most apparent.

The body of the book, composed of ten chapters, may, for the reviewer's purpose, be divided into three sections:

(1) In the introductory chapter, the author raises the question whether the appearances were objective or subjective. While no sure answer can be given, he feels that when a number of witnesses honestly claim to have shared a common experience there is a strong presumption in favor of objectivity. Even so, it would be impossible to distinguish between "the facts in the case" and the figurative language in which they are expressed. "The Resurrection transcends all logical distinctions of objective and subjective, as it transcends all normal human experience." Moreover, it transcends all power of communication. The event was so

mysterious that language necessary to describe it does not exist.

(2) In chapters two through nine, the author lists and treats the principal narratives of the appearance in what he considers their chronological order. Each narrative speaks from a situation of faith to a situation in which faith is evoked. Here the author does a masterly job of bringing out the theological content of each story and of uniting them all in a common witness.

(3) Chapter ten is devoted to a consideration of the church, whose very existence stems from the passion and the resurrection, and whose primary task is to identify herself with her Lord in worship.

This book can be recommended heartily to every minister.

Wesley C. Davis

THE LAYMAN'S BIBLE COMMENTARY, XXII: GALATIANS, EPHESIANS, PHILIPPIANS, COLOSSIANS. *By Archibald M. Hunter. John Knox Press,* $2.00 (*4 or more copies* $1.75 *each*).

THE LETTERS TO THE GALATIANS AND EPHESIANS. *By William Barclay. Westminster,* $2.50.

THE LETTERS TO THE PHILIPPIANS, COLOSSIANS, AND THESSALONIANS. *By William Barclay. Westminster,* $2.50.

The general critical point of view of Professor Hunter may be described as that of constructive conservatism. For example, in dealing with Galatians, he attempts to interpret the letter against its historical background and draws in a constructive way upon all the resources available to the critic, yet he does this within a frame of reference in which the book of Acts is regarded as a primary source at points where more recent scholarship had demonstrated that it is probably secondary. Those German and American scholars who question the Pauline authorship of Ephesians are termed "doubters." "Clearly the burden of proof lies with those who deny Paul's authorship. Unless and until such conclusive proof is forthcoming, we may regard the letter as Paul's and we may believe (with tradition) that it was written during his imprisonment in Rome. . . ." Such a conservative and traditionalist attitude sets limits to what one may expect from this commentary. It does not break new ground, nor even represent the advanced edge of New Testament scholarship. On the other hand it is free from all irresponsible novelty and on the whole is theologically sound. It may be recommended as a "safe" book for laymen. The same recommendation can also be made for William Barclay's notes on the New Testament, which have the additional advantage of being in "pocket-size" volumes.

W. R. Farmer

THE EPISTLES TO THE GALATIANS AND TO THE PHILIPPIANS. *By Kenneth Grayston. Epworth Press.*

This volume by the secretary of the international Society for New Testament Studies, is one in a series of useful Bible handbooks published under the title "Epworth Preacher's Commentaries." To cover both Galatians and Philippians in only slightly more than one-hundred pages is no easy task, and to criticize the author for not saying everything that needs to be said would be gratuitous. As it is, this little book packs a great deal of helpful information into small compass.

The Epworth Preacher's Commentaries are based on the Revised Version. However, the biblical text is not included for reasons of economy of space. There is a threefold treatment of the text: (a) paragraph-by-paragraph summary of the message; (b) concise exegetical comments; (c) exposition, with emphasis on verses of especial importance to the preacher.

W. R. Farmer

PHILEMON AMONG THE LETTERS OF PAUL. *By John Knox. Rev. ed.; Abingdon,* $2.00.

This is a little book with big ideas. Professor Knox (Union Theological Seminary, New York) re-examines the intention and significance of the briefest of Paul's letters and its place in the history of the Pauline corpus. He believes that Philemon is not

just a letter requesting kindly treatment for the slave Onesimus, but a tactful request that Onesimus be *returned* to Paul by his owner (whom Knox suggests was Archippus, not Philemon) for the service of the gospel. Moreover, this letter is closely related to Colossians (which Knox holds to be authentically Pauline), the whole of which is "more or less overshadowed by Paul's concern about Onesimus." The two letters were written at the same time, sent to the same community (Archippus and Philemon lived in Colossae, it is argued), and by the same messengers by way of Laodicea. Thus Philemon is "the letter from Laodicea" referred to in Col. 4:16. Finally, Knox contends, the slave on whose behalf Paul writes his letter(s) *was* returned to Paul, and is to be identified with the Onesimus whom we know to have been the bishop of Ephesus about A.D. 110.

Even if one cannot accept the whole of Knox's thesis, he will find here a brilliant and suggestive treatment of the letter to Philemon. It needs to be noted, however, that Knox often proceeds by leaning one hypothesis upon another, like sticks in a tepee. How many can we remove before the whole structure collapses? The author relies heavily upon the "cumulative effect of the argument" and generously employs such expressions as "It would have been natural," "perhaps," "There is a strong probability," "best accounts for," "How appropriate if," and "It is more likely that." In this way he is able to pull an impressive number of data under his tepee—so long as it remains standing!

This is an important book, and every serious student of the New Testament should read it. Abingdon Press is to be commended for enabling this revised edition to gain a wider circulation than the first (published in 1935).

Victor P. Furnish

THE STORY OF THE REFORMATION. *By William Stevenson. John Knox Press, $3.50.*

Stevenson's attempt to tell the *story* of the Reformation results in a readable, interesting, and often thrilling account of what took place among Lutherans, Calvinists, Anabaptists and Anglicans in 16th century Europe. One who has heard the story before will be engaged by this fresh retelling of it. Those who have not—be they youthful or mature laymen, or pastors who have missed the exciting things of life—should find in these pages an arousement concerning events that still influence the course of our lives.

The author is a minister of the Church of Scotland (Grange Parish Church, Edinburgh) and has been a student of the Reformation for many years. With the warmth and intensity we associate with the Scottish pulpit, he gathers numerous details, anecdotes and character studies into a unified narrative that "reads like a novel" (a good one, that is). His own personal involvement is strikingly evident when he writes of John Knox and the rise of Protestantism in Scotland. For Stevenson the 400th anniversary of the Church of Scotland is not just an anniversary: the whole fate of Protestantism hung in the balance when Knox returned to Scotland in 1559.

We must note, on the other hand, a somewhat sketchy last chapter on "Our Reformation Heritage." The doctrinal significance of this heritage is almost ignored. For example, one ought to recognize that the political, social, and religious advances mentioned by Stevenson stem from men who were confronted by a sovereign God whose awesome wrath and tender grace drove then to depend on faith alone, and to discover in the life of faith the freedom of the Christian man.

Stevenson interprets enough to hold the story together, but even the "general reader" ought to consult such a volume as Bainton's *Reformation of the Sixteenth Century,* which skips the narrative and focuses on interpretation.

The Story of the Reformation tells a difficult and complicated story extremely well and is to be commended to anyone who wants to read that tale. That a busy parish minister has brought to fruition out of a lifetime of rigorous study a book that can be most helpful to us all, is cause for rejoicing.

Richard C. Bush

CHRISTENDOM: THE CHRISTIAN CHURCHES, THEIR DOCTRINES, CONSTITUTIONAL FORMS, AND WAYS OF WORSHIP. *By Einar Molland. Philosophical Library, $10.00.*

A patristic scholar, Molland is Professor of Ecclesiastical History and Dean of the Faculty of Theology in the University of Oslo. He has been known best among English-speaking people for his *Church Life in Norway, 1800-1950,* a standard work. His current book is one in comparative symbolics—what the Germans call *Konfessionskunde,* and what a Dallas pastor refers to as a synoptic view of denominational histories, beliefs, and structures. Its purpose is to provide an accurate picture of "the church families" of "Christendom."

Perhaps not without significance, in this field the three substantial books available in the United States within the past fifteen years have been produced by Lutherans. J. L. Neve (United Lutheran Church) published his *Churches and Sects of Christendom* in 1944. F. E. Mayer (Lutheran Church—Missouri Synod) revised his *Religious Bodies of America* (2nd ed.) in 1956. And Molland, with this latest book, belongs to the Church of Norway.

With two or three exceptions (*e.g.,* The Church of South India), Mayer's study in dealing with church families is as comprehensive as Molland's. But where Mayer gives a picture of Lutheranism in America against its European background, Molland depicts the scene only in Scandinavia and Germany. At no greater retail cost Mayer's book provides better paper, better binding, and a text 175% longer, as a result of which considerably more documentation and doctrinal source materials are included. Molland evidences much greater appreciation for the ecumenical movement, but this is of small moment to the American reader for whom the relative paucity of material on the American scene is a drawback.

Molland's treatment is historical and descriptive—a contribution to understanding within the *oikumene.* The author does not overlook the theological questions involved, but assigns the normative problem to systematic theology and does not deal with it. He divides "Christendom" into the "right" (conservative, loyal to tradition) and the "left" and into "institutional churches" and "voluntary associations" (essentially Troeltsch's church-sect distinction). Molland's survey proceeds from "right" to "left," from the Orthodox, Roman Catholic, and Anglican bodies to the Society of Friends. Further to the left and outside "Christendom" are the Unitarians, Christian Scientists, Jehovah's Witnesses, and Mormons.

Within its limits, the book is excellent. A few of the errors almost inevitable in such a work appear. For example, the Disciples of Christ are equated with the Churches of Christ. The Christians of the Mar Thoma Church in India are presented as equivalent to that much larger company of "Syrian Christians of Malabar," whose number includes Roman Catholics, Orthodox, and Mar Thomites. The author's view of the ecumenical movement is almost exclusively through European Faith and Order spectacles. Molland gives fair attention to Baptists, Methodists, Congregationalists, and others who loom large on the American scene, but who in that setting are a relatively strange breed to a Norwegian. No Lutheran body in America is mentioned. The Reformed and Presbyterian Churches in the United States, where Calvinism has played such a prominent role in the national ethos, are "covered" in a six-line paragraph.

The reviewer is appreciative, but his inability to become enthusiastic derives in part from his belief, confirmed by Molland's book, that no European from a state church background can write today an adequate comparative symbolics. If one could have volumes on the same subject from an American and an Asian—each with a scholarly competence equal to Molland's—and could put the three books side by side for reference, he would probably discover that not one would be "adequate," but that the three together would be sufficiently complementary to give one a well-rounded picture.

W. Richey Hogg

CORPUS CHRISTI: THE NATURE OF THE CHURCH ACCORDING TO THE REFORMED TRADITION. *By Geddes MacGregor. Westminster, $5.00.*

In some ways this book is misnamed. To make such an assertion, however, is not to depreciate its value, but rather to indicate that its scope is both greater than the Reformed tradition and at the same time not a complete treatment of the various aspects of that tradition. Some of the more exciting chapters are MacGregor's own analysis of such key ideas as *ekklesia* and body of Christ. At the same time, the specifically Reformed sources are confined almost entirely to Calvin, Knox, and later Scottish thinkers. Except for Calvin, continental thinkers, and even Barth, are either ignored or treated in summary fashion.

One of MacGregor's concerns is to indicate that the Reformed tradition has been corrupted by "separatist" and individualistic notions of the church. His discussions of the eucharist and baptism make this especially clear. He also insists that the phrase "body of Christ," interpreted as a "root metaphor" (that is, on a level deeper than a descriptive metaphor) is central in the Reformed tradition.

One could raise questions concerning MacGregor's own conclusions as well as his interpretation of Reformed ecclesiology. Yet the general tone of the book is thought-provoking and stimulating. This reviewer wishes MacGregor had discussed in more detail the three marks of the church in the Reformed tradition, viz. word, sacrament, and discipline. Also citations in the appendices from Augustine and confessional documents on the church would have been more helpful had they been translated from the Latin and the French.

Howard Grimes

THE RESTORATION PRINCIPLE. *By Alfred T. DeGroot. Bethany Press, $4.00*

The author writes as a member of the Disciples of Christ church, for which he thinks the restoration principle is of the utmost importance. Indeed, he says that "as a religious body they will live or die, prosper or decline in accordance with what they think and do about the restoration principle." Yet the discussion is not without relevance for members of most of the denominations, especially the later ones, almost all of which owe their very existence to the effort on the part of the particular founders of their sect to go back and restore in their faith elements of importance that they felt had been left out of the later forms of faith.

It is well known that as movements grow and develop they add new elements taken from the peculiar setting within which they find themselves, and in the course of time much of the pristine spirit and even belief of the original movement is lost. Organization assumes a preponderant importance, as do ceremonies and rituals, and the original spirit of the movement tends to depart. It is therefore necessary that now and then some arise who see the need of going back to the original bases of the faith and attempt to purge it of extraneous elements. This has happened times without number in Christian history, as the author shows, for he traces through various periods of church history, the appearance of the restoration principle, pointing out what to each individual it seemed necessary to restore. He examines even the Ante-Nicene Fathers who were already doing this, as well as subsequent ages, including the period of the Reformation and the current scene.

The important thing, of course, is to recognize what are the lost elements that must be restored. But here there is a wide variety of opinion. DeGroot stresses especially what the founders of the Disciples of Christ thought needed restoring, and notes the different ideas that have appeared even among this group.

It seems quite clear that any unanimity of opinion is unlikely to emerge, but the discussion of what ought to be restored may well go on, not alone in this group but in all the Protestant and Catholic branches of the church. In the end the author sees that only very general prescriptions can be laid down, and that the detailed interpretation of these general principles is likely to differ among individuals. He contents himself,

therefore, with setting out six rather general things he thinks should be restored from the treasures of the founder, Christ. He begins with the idea that "the vision of ends, or aims, or purposes rather than any deification or ossification of means to those ends" must come first. The unity of the family of Christian peoples already in existence must be built upon.

But to say any more would detract from interest in the book by giving away the ending. Read it and find out what the other things are.

Charles S. Braden

A BOOK OF FAMILY WORSHIP. *Edited by Elfrieda and Leon McCauley. Scribners,* $2.95.

Hail to those who publish aids to family worship! This is not to say that many succeed, but there are some books that become a means of grace to families searching for ways of worship in the church in their home.

Our family used this book for six weeks before we discussed what ought to be said about it to others. Both parents and two teen-age daughters found it quite helpful. To be sure, father was ready to be critical of the brief comments on the scripture lessons, while his younger daughter found these the first item to praise. But each of us found help in the excellent selection of prayers. The suggested hymn often had to be replaced with another, but a few minutes planning before the service easily made this change.

We would not have selected the subjects for special concerns and occasions quite like the authors, but the wide variety gave us several choices. The series of services on "Praise and Thanksgiving" and "From the Life of Jesus" we found best met our needs.

Since the book is but a guide, there is ample room for free prayer and discussion in each service. We will surely use other patterns of worship in our home, but we will return often to this book in the confidence that it is a fine discipline in Christian family worship.

H. Grady Hardin

LET US PRAY: A BOOK OF PRAYERS FOR USE IN FAMILIES, SCHOOL AND FELLOWSHIPS. *Prepared by the Committee on Public Worship and Aids to Devotion of the General Assembly of the Church of Scotland. Oxford University Press,* $2.00.

This book is a companion volume to *The Book of Common Order* of the Church of Scotland, and like it, should be in every minister's library. For here are great prayers for use in the groups suggested in the title.

A pastor is an active man of public prayer whether he is a man of private prayer or not. Familiarity with the language of prayer is certainly not enough, but authentic Christian prayer has a language every Christian should know. This collection of family prayers and simple worship services is rich in this language that can be a means of speaking "the soul's sincere desire." There is a serious question in some minds about directing prayer to Jesus, as some of these prayers do, but this is a relatively small issue in view of the over-all value of this collection.

H. Grady Hardin

CHURCH MUSIC AND THEOLOGY. *By Erik Routley. Muhlenberg,* $2.25.

Erik Routley is a minister of the Congregational Church in Edinburgh, Scotland. He happens at present to be the successor in his parish to Dr. W.B.J. Martin, currently at Perkins. Dr. Routley is one of the few persons, ministers or musicans, who have a comprehensive knowledge both of hymn texts and tunes, and of the theological implications of musical forms. A voluminous writer on hymn matters, his most important book to date is *The Music of the Christian Hymnody,* London, 1957. Although technical and requiring at least the *English Hymnal,* 1933, as a constant reference companion, the book is indispensable to anyone who is seriously concerned to understand the evolution of the hymn tune, or to appraise the musical worth or theological appropriateness of such music. In view of the impending new Methodist Hymnal, the book should be required read-

ing for all who will have opinions to express about hymns.

The book under review was first published by the SCM Press, London, 1959, as No. 11 in the series, *Studies in Ministry and Worship*. For the most part the material grew out of a church music seminar held in 1957. The thesis of the book is that at the root of our present musical disorders in the church is the "failure of theological nerve." Although we have rejected "the pragmatic standards of the days of our grandfathers" [have we?], there is still an alarming lack of theological stiffening.

The brief chapters that follow by way of elucidation are correctly described by the author as "theological footnotes to musical criticism." Among the odds and ends sketchily treated are some vigorous pages on "beauty," prompted by the belief that the peril to the church in our time is artiness, not art. The attack is launched by pointing out that "beauty" is not a New Testament word, and that "O worship the Lord in the beauty of holiness" means no more than "Worship the Lord with decent ornaments." This would be a shock if it implied that a minister should officiate in ecclesiastical accoutrements. Or does it mean to use candles? Since beauty, biblically speaking, is not autonomous, the root error is to be found in that men have tried to make church objects beautiful. "There is no hideous conventicle, no ghastly religious daub, no miserable or demoralizing hymntune, no mawkish anthem or organ voluntary, no spiritually depressing piece of furniture, but somebody has thought it beautiful."

This often means pretentiousness and lack of integrity. The great artist knows that if he *tries* to make his work beautiful, he will disfigure it; what he wants to do is make it *right*. To strive for sublimity is to fall into romanticism. Christian doctrine substitutes eschatology for romanticism. The danger in the production of all church art is that the church will always turn to what is easy and familiar, "seeking to bring men to Christ by a route which bypasses the way of the Cross." What is wrong with "The Old Rugged Cross" is that it isn't rugged. Unwillingness to encounter tension or difficulty is an "unregenerate desire." In our music there must be both the "yes" and the "no."

The appraisal of the *Billy Graham Song Book* sets forth Routley's idea of "bad music":

> The contents of the *Billy Graham Song Book* may be conformable to the gospel as preached by that evangelist. They are not conformable to the gospel as it stands in Scripture. There is in them not only no 'newness' but a positive denial of 'newness'; the modern examples were deliberately contrived in order to express a 'yes' to the standards of the world which denies the gospel's 'no'. That is why they intentionally exploit the musical platitude, the cliché of rhythm and phrase. In their modern form they express a power-mysticism, a bid of 'influence' over a partly drugged mob, which is an open defiance of the example of Christ. Their 'heartiness' is a resurrection without passion: factitious sentiment generated by quickly-resolved discords in the harmony is substituted for Passion.

In addition, the monograph contains a well-written chapter on Bach, a statement on methods of criticism, types of good and bad hymn tunes, a severe denunciation of Stainer's *Crucifixion,* both text and music, and a useful bibliography with some book notes.

Fred D. Gealy

THE SACRED BRIDGE. *By Eric Werner. Columbia University Press, $15.00.*

Eric Werner is Professor of Liturgical Music in the Hebrew Union College of Cincinnati and the Jewish Institute of Religion in New York. His book is an unimaginably penetrating and encyclopedic study of the interdependence of liturgy and music in synagogue and church during the first millenium. The book contains a vast amount of detailed information revealing the intricate origins and interrelationship of most of the Jewish and Christian liturgical materials, including both texts and music.

Both church and synagogue agreed from the beginning that scriptural materials, including cycles of lessons for instruction and Psalms for praise, should form an essential part of the divine service. But beyond this, every question debated in Christendom today was debated then and through the centuries: Should other than biblical hymns

be sung? May *psalmi idiotici* (private psalms), fresh effusions of the Spirit, "hymns of free composure"—as the later English had it—be sung? Shall the singing be done by a solo cantor, or by a trained choir, or by the congregation, and in unison or in parts? Are musical instruments to be used, and if so, which ones? And what is the ethical significance of musical scale and form?

It is only ignorance of history that would deceive anyone into supposing that these questions are primarily twentieth century questions, or questions of the Reformation period. They have annoyed the church throughout its history. The long look over the centuries suggests that we should not even desire a quick or final settlement of them. The church keeps alive by reexamining its practices, not simply by observing them unthinkingly and uncritically.

No one who is concerned to study the materials which make up liturgies can avoid consulting this book.

Fred D. Gealy

PICTORIAL HISTORY OF PHILOSOPHY. *By Dagobert D. Runes. Philosophical Library, $15.00.*

To judge solely from its general format and catchy jacket, which, in addition to the title, offers a multi-colored reproduction of David's "Dying of Socrates," one might suppose that this volume is well worth its somewhat high price. To do so, however, would surely be a mistake; for as with other publications of Philosophical Library, this book clearly seems overpriced. At any rate, if one considers its eccentric principles of organization and selection (according to Runes, "beyond [the] simple task of ethics there is nothing that falls in the realm of philosophy"), its arbitrary preoccupation with things Jewish, and the superficial and, so to say, gossipy level of the text, it falls far short of the book one might expect it to be. Indeed, there are instances (such as, for example, the page devoted to Martin Heidegger) when Runes permits himself to write a kind of McCarthyish history of philosophy. And in case after case the judgments that are made either disclose a very uninstructed perspective on the history of thought (as, for instance, in what is said about the Gospel of John or "the beginning of Christianity") or else seem merely chatty and even impertinent. (Runes concludes his entry on Schleiermacher with this statement: "In his frequent quarrels with his fellow professors he did not rely on the teachings of the Sermon on the Mount.")

This does not mean, of course, that the one thousand or so photographs and illustrations do not frequently have an interest and importance all their own. But even here the reader is much too often victimized by Runes' idiosyncrasies. And he can hardly be blamed for asking why in a book with this title a responsible author would give space to illustrations of David forgiving Absalom, Titus destroying Jerusalem, and modern Jews wailing at the foot of the temple wall.

Schubert M. Ogden

THE HINGE OF HISTORY: AN EXISTENTIAL APPROACH TO THE CHRISTIAN FAITH. *By Carl Michalson. Scribners, $3.95.*

If philosophers and theologians rarely understand one another, theologians, increasingly, are unable to make sense to other theologians. Compare, for instance, the two radically different approaches to theology of Professors Carl Michalson and E. Ashby Johnson. In his recent book, *The Crucial Task of Theology,* Johnson argued that the theologian must indicate in a rational and lucid fashion what theology is all about, the manner in which he proposes to conduct his inquiry, the tests to which his statements might be subjected, and the form in which it is possible to communicate his findings. Michalson, on the other hand, argues for an "existential approach to the Christian faith," an approach which he thinks has little to gain from clarity. Indeed, "religion has quaked too long in the presence of the scientific demand for exactitude. To require all the relations of life to come under the test of exactitude breeds greater confusion than to accept guidance from the inexact."

We have represented in these men the disquieting spectacle of two diametrically

opposed claims and programs: the one stresses clarity of thought and language even when discussing the "passionate inwardness of faith," while the other juxtaposes freedom and reason in such a fashion that he can say, "What is impossible to reason is possible to freedom."

Since I believe that reason and freedom are not strict alternatives and that choice is not fully choice unless it is consciously deliberate, I found myself continually objecting to the manner in which Michalson posed the options. And while I felt considerable sympathy with the theological position he apparently wishes to defend, I thought the alternatives were rarely well clarified and that the issues were almost choked to death by rhetorical extravagance.

Consider, for example, the important problem concerning the historicity of Jesus and the nature of the resurrection. In one section, Michalson writes that "if one were to insist that we locate the resurrection of Christ somewhere in the chronological series which characterizes man's time, I would not deny that it can be done, I would simply deny that it can be done profitably. For the announcement of the resurrection of Christ is not meant to add to our knowledge of world history but to take the hinges off that very knowledge and give our life a history in him."

Yet, in a later section, we are told that "myth is the process of traveling the eschatological event as world history, treating as past what is really future, treating as visible what is invisible, binding to the public history of the past what is really the prophetic and personal history of God's presence 'with us'."

Apart from the fact that I do not know what it means to "take the hinges" off the knowledge of history, the alternatives on this issue are not really clarified. In the first quotation, the author still permits the reader to believe in a "datable" resurrection (albeit an 'unprofitable' one), while in the second, he implies that the resurrection is no event in the ordinary sense at all—unless, of course, past events which are really future are ordinary. What are we to conclude?

The book is full of pregnant insights, however, and the rhetoric is often moving and powerful. One might even call it—in Michalson's terms—mysticism. But like all mystical experiences, it pays the penalty for announcing that it is incommunicable. For in the face of a proposition that cannot be stated clearly or that is incommunicable, one cannot say "yes, that is true" but only "how imaginative" or "oh, oh."

Van A. Harvey

THE CONCEPT OF GRACE. *By Philip S. Watson. Muhlenberg,* $2.00.

This book is a little gem. It is almost an exegetical sermon. It begins with biblical exegesis: Paul's teaching about grace, baptism as a means of grace, justification as a work of grace, and the Holy Spirit of grace. It continues with an exposition of the exegesis: dogma as an affirmation of grace and developments in the doctrine of grace from the early church through Wesley. And it ends with an application of the exposited exegesis: the reality of grace in human experience.

The strengths of the volume are numerous. The word "grace" has become so widely used as to have lost its biblical meaning. Even the theological definition of grace as "unmerited love" does not spell out the overarching reach of the word throughout the breadth of the Christian faith. *The Concept of Grace* answers this need with scholarly Christian devotion. For all those ministers who are turning back to biblical preaching, this book will be exciting and productive reading.

Perhaps the length and purposes of the volume prevented it, but the argument would have been stronger had it given more than a few short paragraphs to the existentialist criticism of neo-orthodoxy.

The author is a British Methodist who is a Luther scholar; prior to coming to Garrett Biblical Institute where he now occupies the chair in theology, he was tutor in systematic theology at Wesley House, Cambridge.

J. Claude Evans

THE MAN IN THE MIRROR. *By Alexander Miller. Christian Faith Series. Doubleday, $3.95.*

This is an intelligent and colorful essay on the Christian doctrine of man. Beginning with what he hears as the pervasive human question of our time—"Who am I?"— Miller argues that the only valid answer lies in knowledge of the historical tradition into which one is born. The answer is not to be found in plumbing the structures of nature (which may tell a man something of *what*, but not *who* he is), nor in extracting some timeless substantial self *from* the processes of nature (the route of Eastern religions). "He knows who he is and he comes to himself (as in the story of the Prodigal Son) when he recalls the true story of his life."

The Christian community is the one that knows and understands itself in a particular history that has its focus in the event of Jesus Christ. "Man is the creature made visible in the mirror of Jesus Christ," is Barth's phrase, borrowed for the book's title.

Miller, late professor of religion at Stanford University, was one of those men who read everything (except, oddly, the psychotherapists), and lit his pages with bright and apt quotations from them all—from Montaigne to Menken to Tillich.

Robert E. Elliott

THE RENEWAL OF THE CHURCH. *By W. A. Visser 't Hooft. Westminster, $2.50.*

It is a commonly held conviction among serious churchmen today that the churches stand in need of renewal and that only a radically transformed church can fulfil its task in relation to the modern world. But little thought has been given to the meaning of renewal and few have been courageous enough to ask basic questions about the nature of the renewal we seek. Dr. Visser 't Hooft, General Secretary of the World Council of Churches, boldly speaks to such questions in this book. His analysis is solidly grounded in biblical and historical studies of the nature of renewal, and in an alert assessment of the contemporary condition of the churches. I can think of no book that might be more useful to the layman. For while it is not difficult reading it is exciting, bold, and venturous in scope and spirit. Furthermore, it would be much more serviceable for sermon preparation than most stale "sermon-books" that are tapped for Sunday evening sermons. The sermon-idea-hungry minister will find this book replete with thought-provoking, generative ideas on the meaning of renewal in the contemporary church.

After surveying the prophetic and deuteronomic views of the renewal of the covenant community in the Old Testament, Visser 't Hooft brilliantly examines the New Testament proclamation that the new people of God represent the new humanity inaugurated by the new man Jesus Christ.

> The new people live . . . in the dispensation in which the forces of the old age are still active and in which the Kingdom of God is still the object of faith and hope. The new people is constantly under the pressure of the forces of the old age which penetrate into its life. It needs therefore constantly renewal of life. In this respect the new people of God is in the same situation as the people of the Old Covenant. The forces of this [old] age will not prevail against the people of God. But no member, no section, no institution forming part of the life of the people is exempt from the judgment of God. Judgment begins at the house of God. The whole church is therefore called to repentance and renewal of life.

Visser 't Hooft observes that all great renewals in the history of the church have been movements of repentance, re-edification, fellowship, and the rediscovery of the apostolic message.

For half a century, the churches of liberal and evangelical Protestantism have been struggling to find an alternative to the revivalistic, individualistic conception of evangelism espoused by latter-day pietism. Let us hope that the term "renewal" will replace "revival" and that with it will come an awakened conception of the nature and task of the church.

Thomas C. Oden

IN HIS SERVICE. *By Lewis S. Mudge. Westminster, $3.00.*

This is a very provocative volume because of the way it lays bare the unfounded claims we too glibly make about ourselves

as Christians, the church and its theology, and our citizenship in the state. These issues were discussed in the 1958-59 conference of the World Presbyterian Alliance, of which the author is Theological Secretary. Forsaking the technical language of theological discussion, he spells out in a simple, readable style the implications for action to which the committed Christian is inevitably driven. He finds in Jesus' washing of the disciples' feet the central symbol of God's new covenant with Israel, using it to define the relevant place of modern man in God's drama of redemption.

"God has come and knelt at our feet and performed an act of humility toward us which, if we accept it, grounds everything we do in God's power and not in our own." According to Mudge, this becomes the directing norm for considering the service of theology, the Christian, the church and the state: (1) Language that rationalizes, argues, or merely describes cannot be true theology. But when words are used to confess Christ, to witness to God's action, or to engage in ecumenical dialogue about faith, then they are theology. (2) To be a servant of Christ is to be completely aware of God's activity in creation, to be part of all history. Human capacity is heightened until man *can* do what he sees through God's call that he *must* do. (3) We are stewards of Christ's body, which is the concrete gift of God to humanity. As such, we are not different from the secular world; we are that world transformed, as God wants all of it to be. We find Christian service difficult because we try to act like church people when we have not learned how to *be* the body of Christ. (4) As Christians, we must recognize the political world as part of the total arena in which God is at work. Our citizenship in the state centers, therefore, in discussing "our part in what God has in store for his world." Thus, as the *servant people* of the *servant Lord,* Christians "are those who look for, and work for, the redemption of his people in any place or time."

This volume is highly recommended for study by churchmen who are really concerned to know *who they are* as a chosen people of God, called "to serve *his* purposes in society, who therefore know how to think, to live, and to act *relevantly* in the place and the generation where they are put."

Charles H. Johnson

THE CHRISTIAN SHEPHERD: SOME ASPECTS OF PASTORAL CARE. *By Seward Hiltner. Abingdon, $3.00.*

In *Preface to Pastoral Theology,* Hiltner outlined a theological basis for pastoral work. According to his thesis, it could be viewed from three perspectives: shepherding, organizing, and communicating. In *The Christian Shepherd* the theme of shepherding is further developed in representative and common areas of pastoral concern.

In the first chapter, the author states his basic thesis concerning shepherding. Hiltner views shepherding as "one of the modes of outreach of the gospel to men in need." Shepherding is defined as "the tender and solicitous concern that the church and its ministers are to exercise to all persons in need." In the second chapter, the basic principles of shepherding are set forth. These principles of "concern and acceptance," and "clarification and judgment" are ably discussed in the light of theological understandings and relevant insights from the sciences of man. In the other chapters, the author spells out the function of shepherding in the areas of grief, family, class structure, "organization man," rebels, and housewives. After a discussion on shepherding through fellowship, Hiltner concludes his book with an excellent treatment of the seven ages of shepherding.

The significance of this book lies in the selection and development of the metaphor of "shepherding." The import of making this metaphor a noun rather than an adjective (e.g. "pastoral counseling") is far-reaching. Hiltner demonstrates his ability to conserve the biblical and theological context of the term "shepherd" and at the same time utilize insights from the behavioral sciences as they relate to the work of the pastor. This book sets the shepherding perspective in the forefront of the pastoral field.

LeRoy G. Kerney

THE REVELATION OF GOD IN HUMAN SUFFERING. *By Wayne E. Oates. Westminster, $2.75.*
WHEN TROUBLE COMES. *By James E. Sellers. Abingdon, $2.00.*

These are both helpful books, for minister and layman alike. Sellers wrestles chiefly with the "why" of evil and gives rational answers bolstered by the biblical tradition. Oates grapples more with one aspect of evil, i.e., human suffering, and seeks to show how God touches man in revelation in the midst of his suffering.

When Trouble Comes has ten brief chapters grouped around three subtopics: physical evil, sin, and suffering. It is written in an easy to read, almost breezy style, with few words a layman would trip over. The theologically literate minister will recognize that the simplicity of this presentation of the problem of evil is not based on a superficial knowledge of biblical and theological sources. Rather, it is a successful simplification of these sources. Each chapter concludes with a list of thought-provoking questions under the heading: "What Do You Think?" I have an idea that this volume will be used with profit in many an adult church school class as a textbook for an exciting theological venture for many laymen who themselves daily face the problems of physical evil, sin, and suffering.

The Revelation of God in Human Suffering has a more personal and individual appeal. Ministers will find much helpful homiletical material in it, perhaps. But its place of greatest influence is more likely to be among the individuals who have personal problems of suffering. Its message of triumphant faith gives this volume the right to any hospital room or aged bed of pain where it will be read with joy.

The thirteen chapters of the Oates' volume represent thirteen sermons on the various themes of human suffering viewed in the light of a Christian approach to suffering. While the sermons do not belong to the "new expository" preaching becoming so popular among the younger ministers today, they are biblically based and reflect the modern revival of interest in biblical theology. Moreover, the sermons reflect the insights that Christian existentialist thought is bringing into vogue, though it does not present such insights as a "party line" that alone gives proper answers to the human predicament.

J. Claude Evans

A PHILOSOPHY OF ADULT CHRISTIAN EDUCATION. *By David J. Ernsberger. Westminster, $3.75.*

This book is written from the conviction that the minister's teaching role is one that deserves priority, that it indeed ought to become what gives meaning to his other roles. The major focus of the pastor's effort, the writer further asserts, should be toward adult education. Although such an effort will be directed toward the total adult constituency, it should be aimed especially toward those laymen who have teaching positions as parents and church school teachers. As part of his supporting evidence for his position, he points to the ordination of Presbyterian clergymen as "teaching elders" in contrast to laymen as "ruling elders."

Perhaps Ernsberger overstates his case, and unfortunately his position may be dismissed as only one more example of the "imperialism" of Christian educators. But if one allows for the larger conception of teaching that he employs (as virtually synonymous with the communication of the Christian faith) and if one takes seriously the misunderstandings of the Christian faith evident among us, we can hardly dismiss what he says. Indeed, there is scarcely anywhere a clearer and more challenging call for improved and expanded adult education in the church than is to be found in this book.

Although it is not a "methods" book, it does offer concrete suggestions for the improvement of adult education: the employment of the small study group; the wise and tempered use of insights from group dynamics theory; the institution of study groups for church officers, communicant groups, and parents; and the providing of help in the relation of vocation and the Christian faith.

Most of what is said here has been said

elsewhere, but this is a useful bringing together of important insights for the clergyman or director of Christian education who is concerned about the development of a committed and informed laity in the church.

Howard Grimes

ENCYCLOPEDIA FOR CHURCH GROUP LEADERS. *Edited by Lee J. Gable. Association Press, $7.95.*

This sourcebook of selected writings "for church group leaders to help them understand the mission of the church and the ways in which they and their groups may work together in it" is aimed primarily at volunteer workers in the local church. This explains the rather elementary character of many selections and the obvious attempt to be practical, sometimes to the exclusion of depth and precision. It is also the hope of the editor, however, that experienced workers, pastors and directors of religious education will find here "resources to use in the training and supervision of volunteer workers." Included in the volume are writings and excerpts from sixty-six well-known persons. These are arranged in twenty-two sections under four categories: (1) basic truths for church group leaders; (2) some basic questions about Christian nurture; (3) ways of working with church groups; and (4) administering the educational program.

Church libraries will find this a useful volume. However, this reviewer hopes that persons in leadership will consider it a directive for a more comprehensive study of the basic issues of Christian nurture. For on many important questions, to limit oneself to the discussion given in this volume would oversimplify and often obscure. It would be most unfortunate, therefore, if this became the basic textbook for volunteer leaders. Unless they are led to the original sources from which its pages are selected, it might easily become a crutch. In the area to which the volume is addressed, we need fewer crutches and greater broadening of vision and depth of understanding.

Charles H. Johnson

THE COKESBURY MARRIAGE MANUAL. *Edited by William H. Leach. Abingdon, $2.50.*

This third revision includes nine different services, plus one for a golden wedding.

In discussing premarriage counselling, Leach proposes that we seek out and stress all areas of agreement and understanding that can bind the couple in true marriage. He discusses the conduct of weddings in detail, and the continuing ministry to the newlyweds. Also, pronouncements on marriage and the home by the major denominations are given, together with a good bibliography on marriage and a summary of the various state laws concerning marriage and divorce.

This manual will surely make any minister more alert to an important aspect of his pastoral task and responsibilities.

George C. Baker, Jr.

METHODIST PROFILE. *By Walter N. Vernon. Methodist Publishing House. $0.75.*

Although issued as an "elective study for youth," this summary of Methodist belief and practice by an alumnus of Perkins School of Theology is of such character that it ought to be used widely by adult classes as well and to be read by individuals. Of the ten chapters, two are on the sacraments. A glossary of terms at the back of the book adds to its usefulness.

No one person can satisfy all Methodists with an interpretation of Methodism, for we are too much engaged just now in an attempt to assess, understand, and utilize our distinctly Methodist heritage in the context of an ecumenically minded Protestantism. Vernon, by drawing on this current re-appraisal and yet retaining some of the insights that emerged under the influence of Umphrey Lee, Georgia Harkness, and others, does a good job of providing a brief but sound summary for laymen of our day.

Howard Grimes

CHRISTIANS ALIVE. *By Bryan Green. Scribners, $2.95.*

Written simply and pointedly, this book by Canon Green of Birmingham Cathedral is an outline of "what it means to be a

Christian in the world of today." It wants to tell the plain man how he can lead the Christian life with zeal and purpose.

Green states that the basic sin of our age is "the sin of godlessness" and the basic challenge to all who call themselves Christian is "to live as those in whose lives God really counts." Unless we have an authentic personal experience of God in Jesus Christ we shall know neither the moral challenge of the Master nor the forgiveness and new life of the Savior.

The book revolves around nine major marks of the Christian life that bear witness that a person is truly a man of God intent upon living Christianly. The Christian life is first, "*a life of certainty,*" certainty about who God in Christ really is, and about our relationship with him; second, "*a life of tension*" between inner serenity and peace and a disturbing discontent will all sin and evil; third, "*a life of daily communion,*" a developing and deepening relationship with God our Father; fourth, "*a life of Christ-likeness,*" in efficiency, understanding, willingness to suffer, gentleness, sharing, and creative power; fifth, "*a life of fellowship,*" of finding the fullness of Christian experience in and through the church; sixth, "*a life of discovery,*" coming to know more about God and his character, Christ and his teaching, and the Holy Spirit and his leadership; seventh, "*a life of freedom,*" freedom under grace and for God's service; eighth, "*a life of moral struggle,*" that continues to the end of life; and ninth, "*a life of humility,*" lived in utter dependence upon God.

The author's confident assurance to us is that the living Christ will enable us to live a more truly Christian life.

George C. Baker, Jr.

A FAITH TO LIVE BY. *By Stuart LeRoy Anderson. Oxford University Press, $2.75.*

The author is described as "a leading Congregationalist," but he has successfully managed to avoid the influence of such fellow-Congregationalists as P. T. Forsyth, C. H. Dodd, Nels Ferré, Paul Minear and Wilhelm Pauck. Perhaps this is what gives his "Meditations" on "Life," on "The Parables," and on "The Apocrypha," such a curiously old-fashioned air? Despite the fact that he draws illustrative material from such moderns as Camus, Archibald MacLeish and Eugene O'Neill, his theological over-simplifications make nonsense of what these agonized spirits wrestle with in their novels and plays. Surely it is an over-simplification to say of Moses that "he became one of the makers of history because he saw the revelation of God as it came to him in the tasks of every day?" Or of "essential Christianity" that it consists of "doing good?" Or that the important question at the Great Assize will be, "Have you really tried?"

W. B. J. Martin

CHALLENGE AND RESPONSE. *By Max Warren. Morehouse-Barlow, $2.50.*

As a pilot would check with the tower for the latest weather report, so the Christian worker embarking on any part of the mission of the church today would wisely check with Max Warren to know the conditions and prevailing climate in the part of the world into which he goes.

As William F. Creighton, Bishop Coadjutor of Washington, says in the foreword, "few men in our day know the world or the church in the world as truly as Canon Warren." His long and varied first-hand experience, theological depth, and perceptive grasp of contemporary moods, challenges, and opportunities cause one to wish he were editor of all our newspapers—or at least one of them.

The book is divided into three parts: a critique of what's happening in Asia and Africa after centuries of dominance by the West and the challenge of the gospel; a description of the opportunity in America, Europe, Asia, and Africa that awaits the "reminting" of the word "missionary" and the proper understanding of evangelism in terms of humility, hope, and assurance; then a prophetic and practical discussion of specifics with his Anglican and American Episcopal brethren which anyone concerned with rootlessness and materialistic pressures today would find fruitful reading.

In the first section Canon Warren clearly defines the four new images demanded

today: (1) We need a new image about Asia. (2) The Asian needs a new image of himself. (3) We need a new image of ourselves. (4) The Asian needs a new image of us.

> We are challenged to be truer to the Gospel . . . . we are challenged to distinguish what is essential to our Gospel from what is accidental . . . . our task is to ask what is the authentic religious content of the experience of the Hindu, the Buddhist, the Muslim . . . . we must try to sit where they sit . . . enter sympathetically into the pains and griefs and joys of their history and see how those pains and griefs and joys have determined the premises of their argument, and then to make the leap of faith by which we recognize that the love of God has embraced them also, that they have responded authentically to that love, and *at the point of their authenticity we can meet and speak to each other in the presence of God.*

This quotation, applying directly to the Christian's approach to the resurgent non-Christian groups, also indicates a basic process and attitude by which the Christian witness must enter into the area of two-way communication with the secular materialist, the confused student, and the smug apartment dweller in America.

The last section, which is addressed primarily to Episcopalians, gives a friendly Britisher's evaluation of the challenges and opportunities he sees in America today.

J. B. Holt

SANDALS AT THE MOSQUE. *By Kenneth Cragg. Oxford, $2.75.*

This book is primarily concerned with the problem of Moslem-Christian understanding. Moslems constitute a large and important bloc of the world population, for Islam is not a decadent religion, that can be relegated to past centuries. It is renascent and forward-looking and possesses an amazing vitality. The time is long overdue for serious exchange of ideas between Moslems and Christians—not mere gestures of brotherhood at "sponsored conferences," but serious theological discussion on the part of capable and devoted individuals. What are the possibilities? What are the grounds for such a conversation? It is at this point that the writings of Kenneth Cragg are timely. In 1956, he left the professorship of Arabic and Islamics at Hartford Seminary to return to the Near East for the purpose of this sort of engagement. His previous book, *The Call of the Minaret* and this small volume result from his experiences. Professor Cragg is a proficient Arabist and a thorough scholar of Islam. He is a solid churchman and hence does not make the mistake of supposing that understanding between the two religions will be affected by an easy "watering down" of each to some weak common denominator. The problems and possibilities of a genuine understanding are thoughtfully presented. For his pioneering efforts in this area of "border theology" we can be grateful. Let us hope that other Christian theologians will be led to pursue the venture.

Kermit Schoonover

RISE AND DEVELOPMENT OF A TOTALITARIAN STATE. *By V. Chalupa. H. E. Stenfert Kreese N.V., 15 Fl.*

This book, published under the auspices of the Czechoslovak Institute in Exile, is a significant contribution to the growing body of basic studies of totalitarianism in theory and practice. Totalitarianism, by definition involving all phases of human society, is being given increased attention by scholars in such diverse disciplines as history, political science, social psychology, social ethics, church history and philosophy, and has also proved the fruitful object of considerable inter-disciplinary research and writing. In this case, the author is a Doctor in Law and former member of the faculty of jurisprudence at Masaryk University, Brno.

Chalupa's study is divided into two parts. Part I is a brilliant theoretical presentation of the "Dynamics of Totalitarianism." Part II is a detailed discussion of the Communist coup following World War II in Czechoslovakia. Since that country, until the betrayal at Munich (1938), was more closely tied to the West than any other present-day satellite, the reader can hardly fail to be moved in spirit as the grim record of systematic subversion unfolds. The author, however, tells his story calmly, with measured judgment, and with an extraordinary

attention to detail.

This book adds a good deal to the systematic analysis of the various stages of development in the managerial state, from the preparatory stage through participation in state power to dictatorship, the confirming of power in the totalitarian order. Finally, there begins the period of expansion in which the totalitarian state in a given country is absorbed into the overall pattern of Communist totalitarianism, of which the U.S.S.R. is the hub. In the midst of the description, there are several highly informative charts of the step-by-step process.

The author has several illuminating paragraphs on the quasi-theological character of totalitarianism: on the "secularization of the devil" in an external enemy, on the uses of a permanent internal enemy and on the eschatological significance of the relationship of the Communist Party and the proletariat. The study shows that contrary to the myth of "the withering away of the state" a theoretical justification has now been found for the state's continued growth and expanding power. This occurs not only in the socialist stage, but "even in Communism the state will be preserved, if the capitalist encirclement lasts" (Stalin).

In the theoretical portion, this reader noted but one weakness in the presentation: the tendency common to European political theorists to identify democracy with the will of the majority, with parliamentarianism. The fundamental crime of totalitarianism is not that it uses or subverts due process, but that it destroys the political consensus which various legislative, administrative and judicial procedures were meant to secure.

Franklin H. Littell